

# PENTECOSTAL HERALD

## DAY OF FAITH

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## THE WORD IS QUICK AND POWERFUL

By The Editor



HE man who is afraid to preach a great Bible truth for any reason, whatsoever, is unfit for the pulpit. The man in the pulpit must so fear God that he has no fear of men; he must love men so devotedly that he will proclaim God's truth to them, whether they will hear or whether they will forbear.

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That wholesome fear of God which would suffer any and all things, rather than offend him, lifts a man above the fear of men, human powers and circumstances, and gives him rest of soul, a joyful confidence in the power of God's Word, and a holy courage to proclaim the truths of the Bible.

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We are taught that "the Word of God is quick and powerful." It will produce results. It will compel men to think. There are those in every congregation and community who will say to the preacher who is filled with the fear of God and the love of men, "Preacher, thou hast said the truth." There is something about the truth of God that justifies it; that so illuminates the mind of man that he recognizes it and, though he may be depraved and sinful, he admires it.

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There is no greater man than the true preacher of the gospel, who is not seeking applause, office, or money, but the glory of Christ in the salvation of human souls; who feels the call of God within him and the power of God upon him; who believes Bible truth, feeds upon it, and who would rather break it as the Bread of Life to his fellowbeings than to have all the honors and wealth of the world.

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Blessed is that preacher of the Gospel who has found the Christ in his power to save, to sanctify, to fill with the Holy Ghost, to gird with divine strength, who moves among his fellowmen conscious that he, in a peculiar way, is hidden in the secret place, that God's hand is over him, that a door for his ministry has been opened which no man can shut. He has experienced the power of the gospel he preaches. He knows that the Christ he offers is able to save to the uttermost. He would not exchange the humblest pulpit for the greatest throne. He glories in the Cross. He worships his Lord. He feels the power of the Holy Spirit within him. He feeds upon the truth he proclaims. He is full of love; he has no fear; he is hidden away in the cleft of the Rock of Ages. He is girded with divine power; can suffer, be persecuted, misunderstood, ridiculed and wait for the vindication God will give him in the bye and bye.

\* \* \*

As God gave his prophet vindication in the presence of Baal's prophets, sending down fire from heaven, so will God vindicate his earnest preachers of a full gospel today, convicting for sin, regenerating and sanctifying the people with such tokens of his supernatural presence that the people will be

convinced that God is in the midst and the enemies of the truth will be put to confusion. Let those who would contend against the many phases of skepticism and unbelief which we find about us everywhere get close to God, be filled with the Spirit, endowed with power from on high. Let them become so Christlike that, wherever they go preaching and witnessing, God will show signs and wonders in the salvation of the people. The power of God on a community will put the babblers to silence. God will send power to save or to destroy. His resources are inexhaustible. He can scatter his enemies and vindicate his people.

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It is a blessed thing if one may be privileged to suffer for the truth's sake; to know the sweetness of the blessing that the Lord bestows upon those who taste something of the fellowship of the sufferings of our glorious Christ; who knows something of the agony of Gethsemane, who carry a burdened heart for the lost, who are willing to be poor and be counted as the offscouring of the earth if they may but be filled with the Holy Spirit and bring the full gospel of the Lord Jesus to a lost world. Vindication will come. It may be that some of God's faithful ministers must wait until the Day of Judgment, but that will be soon enough. All eternity awaits for the tranquil rest and unutterable joy of the faithful.

### Changes, A Good Thing.

Political parties, like old persons, reach a period in their history when they can no longer render valuable service; it is a waste of time and means to endeavor to resuscitate or transfuse new life into them.

Intelligent citizens no longer boast that they "never scratch a party ticket." To be a blind, obedient slave to a political party proves a man deficient of all those qualities which make the best and most patriotic citizen.

If a new political party is to be organized it should have a new name and broad platform. It should not be sectional, but equally interested in the welfare and prosperity of all parts of the nation, free from all sectional prejudices which have been so unfortunate in the past history of our nation. It should build a platform so broad that it would give good standing room for the best people of all sections of the nation. Into such platform should be nailed a plank upon which devout people could stand with good conscience, devout faith and earnest prayer, while they cast their ballots. It is too late in the history of the world to ignore the Church and religious convictions.

There should be a plank that would meet with the approval of those who are deeply interested in education, eager to banish illiteracy from the land. There should be a plank that would enable the farmer to plow, sow and reap with well grounded hope for adequate reward for his labor; in a word, the

builders of such platform should carefully consider the interests of the manufacturer, the merchant, and all branches of labor. Such a new party, in platform and purpose, should pledge itself to the enforcement of the law against the liquor traffic in all of its forms.

A new political party should make liberal provision for its disabled soldiers, the helpless aged and unprotected childhood. Earnest and practical effort should be made to get idle men back to the tillage of the soil. It is a travesty on government to have millions of idle men and lean women and starving children. The matter of the tariff should be carefully considered and our country protected from the cheap labor of European and Oriental countries; at the same time, tariff walls should not be built for selfish interests. Foreign nations should be asked to pay their just debts, while a scale of interest on the same should be adjusted so as not to place too heavy a burden upon our debtor nations.

Reforestation and large sections of timbered lands should be protected. Water power should be developed, not for the advantages of the few, but so the people could have heat, light and power at lowest possible cost. Expenses of government should be reduced to the minimum. There should be a well trained army, with the summer training camps for the citizen soldiery. The nation should spend little on warships, but develop one of the most efficient air forces in the world.

This nation should cultivate an altruistic spirit toward all the peoples of the earth, always ready to give a helping hand to any suffering people when she can do so, consistently, for the best interests of her people. The people in this nation who are more interested in foreign countries than their own homeland might move to those countries and take up their abode in them.

If this country should secure vast tracts of tillable land and assist the idle people of the cities to move and establish themselves upon said land, meanwhile allowing the farmer to pay a small sum for same each year, until the home became his own, this country would go, by leaps and bounds, into a day of prosperity and contentment that would relieve the unfortunate and bring honor to our country.

### Men Will Not Stay Conquered.

There is a marvelous power in nations to revive and overcome the destruction that seems to leave them so completely vanquished that there could be neither fear of them, nor hope for them. Take the Southland at the close of the Civil War, when conditions seemed one of desolation, without possibility of recuperation and progress. Her manhood was buried in trenches on battlefields; her women were widowed; her children were orphaned; her homes were ash-heaps; where her cities stood, there were stooping chimneys standing like tombstones over death and destruction. Her fence rails had furnished fuel

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# CUT THE SHORE LINES

Rev. G. W. Ridout, Corresponding Editor

## I.



Torrey tells that, when he was pastor of a city church, there came a time when his soul went out for a revival in his church. He was tied up to committees, commissions, etc., and he had so many irons in the fire, that so consumed his time that he could not pray as he wished, and his spiritual life was waning. He suddenly cut out all outside things, resigned from all committees and boards, and left himself absolutely free to pray and work for a revival of religion. The revival came.

The tendency is to have too many attachments, being absorbed with organization and machinery. Another tendency is to join everything that comes along. The result of a lot of union work is to bring everything down to a common level and, in so doing, many a preacher loses his power and freedom. There are movements on the mission fields which inevitably have the result of suppressing the spiritual and exalting the natural. They create offices and salaried positions, requiring a lot of red tape and machinery. It is amazing what money goes to office holders, administrators and secretaries. One would suppose that the kingdom would be sure to come, now that another important society begins to function. Somebody has suggested the creation of one more society, the S. S. S.—“The Society for the Suppression of Superfluous Societies.” In one of the Conferences it was recommended that an “International Federation of National Federations be organized. The China Inland Mission permitted themselves to be allied with one of those “Union” movements in Shanghai, China, but they found out after that the thing was too modernistic, so the C. I. M. withdrew.

Blessed be the Missionary Movement that keeps on an even, definite course, seeking to spread the gospel and the salvation of souls among pagans and heathens, and the spread of the Christian religion along the lines of the Acts of the Apostles.

## II.

A missionary in Argentina came to his church Sunday morning to hold service and administer communion. The meeting opened in the usual way but the missionary was under restraint; he could not proceed with the service. He announced that there was a hindrance somewhere, and he would close the meeting and go home and pray, which he did, and he urged the people to go and pray. He went to his study to pray; soon there came a knock at the door; he found one of the officials of the church awaiting him. Coming into the study this man said: “I am the hindrance. Brother — and I have been quarrelling and I am at fault.” While they were talking there was another knock at the door; the missionary went to meet this other brother who shared in the quarrel, who said: “I am the hindrance.” They went inside where the brothers met each other, confessed their wrongs, asked forgiveness, were completely reconciled and made happy again in the Lord. Good for the missionary who sensed the wrong and who was so responsive to the Spirit's leading!

## III.

I have been reading a book on “Grace” which, no doubt, has helped some people, but to others it may have the opposite effect. It lends itself to the idea that *we are under*

*grace entirely*, that the Law is done away with, and we need have nothing to do with it. The mischief of that sort of thing should concern us greatly because, as Americans, we have run to a degree of unspeakable lawlessness. I think for religious writers to show that, when we are in grace and in Christ, the Law has nothing more to do with us, and we are no longer under it, is indeed a very dangerous proposition. The writer in this book on page 105, makes it appear that the Ten Commandments are no longer binding in the Gospel Dispensation. He says, “The projection of the Commandments into this dispensation . . . is done with seeming plausibility, only at the expense of one of the most vital dispensational distinctions in the Word of God.” I feel like asking the writer: “If so, would you advise wiping the Ten Commandments out of the Church's ethical system? If so, what would you place there instead?” On page 109, he says: “Thus the law of Moses . . . when assumed as a rule of life by Jews, Gentiles, or Christians, becomes a man-made and self-imposed law.” Suppose we remove the Law of Moses—the Ten Commandments—from the law books of the nation, what will become of us? We are the most criminal of all nations. What would become of us if we wiped these sacred laws off the statute books of the land? This is dangerous teaching. It is pernicious teaching like this that led a preacher to shoot a man dead in his church study on Saturday night, then went to his pulpit Sunday morning and preached on Romans 8:1: “There is therefore now no condemnation to them which are in Christ Jesus.” The idea of being *in Christ* is interpreted in a most dangerous, reckless fashion. It is a precious gospel privilege to be in Christ through the regenerating power of the Holy Spirit but, this does not absolve us from the ethical demands of the Law. The Ten Commandments are still obligatory and, in this age of desperate wickedness of the most abominable social sins, increasing crime and godlessness, what preachers and writers need to do, is to preach more law, not less; put more stress on the Ten Commandments; emphasize more and more the need of higher ethical standards. Let it be proclaimed from every pulpit that disobedience to Law is causing our nation to drift into godlessness, crime and disgrace. No amount of grace absolves us from the obligation to keep all the moral Law.

## IV.

“Launch out into the Deep.” Luke 5:4, is a good text to preach from; a stirring admonition to all. Those who have entered into the blessing of full salvation, and have achieved things for God, have had to launch out. “The world has yet to see what God will do with a man who is fully consecrated to him.” So spake Henry Varley, the Irishman, to D. L. Moody, whose reply was: “By the grace of God, I will be that man.”

Dr. A. B. Simpson wrote the following:

“The mercy of God is an ocean divine,  
A boundless and fathomless flood;  
Launch out into the deep, cut away the shore  
line,

And be lost in the fullness of God.

“But many, alas! only stand on the shore.

And gaze on the ocean so wide;  
They never have ventured its depths to explore,

Or to launch on the fathomless tide.

“And others just venture away from the  
land,

And linger so near to the shore,

That the surf and slime that beat o'er the  
strand,

Dash o'er them in floods ever more.

“Oh, let us launch out on this ocean so broad,

Where the floods of salvation o'erflow;

Oh, let us be lost in the mercy of God,

Till the depths of His fullness we know.”

## V.

In the Holiness Movement there is danger of making void the law by living a life that is totally out of accord with the doctrine. To live a sanctified life is a high calling and a sacred obligation. Rev. J. A. Wood, author of “Perfect Love,” expresses these thoughts in the following words:

“I feel that we ought to be thoroughly right. I am impressed that a good deal goes for sanctification that needs to be sanctified. Some persons get along easy and go along easy. Our consecration should be so complete, and our baptism so thorough, that we should be living epistles read and known among all men. We need this great work, that the plow should go down deep, and stir up the very depths of our being, that we might become so thoroughly cleansed and filled with the Spirit that we should become sweet in our spirit, have a single eye, and an abundance of fruit and beauty. We need everyone to get down and to get the baptismal power often. We who are identified with holiness need every now and then to go away down into littleness, and let the big waves go over us, to enlighten us, to illumine us, and to fix us. I like anything under heaven but superficial sanctification; there seems to be much that is called sanctification that doesn't come up to thorough regeneration. Let us come up, dear friends, to the proper standard, to the scriptural standard of this full salvation. Let us have the power from on high, that our heads, our hearts, our hands, and all our members and faculties may be sanctified to the service of God. May the Lord Almighty let his power come on us, so that we shall be utterly unmanageable by the devil; that we may have grace to run through a troop, or to leap over a wall. Jesus can make us and mould us thoroughly for his own use and service. I have been praying for a month for the Lord to give me a baptism of power for the work of this summer. I want to be filled to the very brim, that I may be a power. If others are satisfied, I am not. I want to get out a hundred miles at sea. I want to get out of a superficial sanctification, and have the metal polished that it may shine out. I don't want a crumb for a loaf, or a drop for the ocean.”

“Behold, the servant of the Lord!

I wait thy guiding eye to feel,

To hear and keep thy every word,

To prove and do thy perfect will;

Joyful from my own works to cease,

Glad to fulfill all righteousness.”

Red Letter Testament and Psalms, bound in morocotal, good type, vest pocket size. Price, special, 50c. Same Testament without Psalms but with overlapping edges at same price.

## The Five Great Needs.

Dr. Morrison's latest booklet, The Five Great Needs, has met with a remarkable sale and received many favorable comments. It has a message for all classes of people. The discussion of these needs covers much practical ground. Send 25 cents to this office, and get a copy of this booklet and pass it around to your neighbors.



# EXPERIENCES OF A CIRCUIT RIDER

E. Hampton Barnett



I shall not soon forget sitting beside the bedside of Mr. J. T. Grose, in Fayetteville, as his spirit was taking its flight to the great beyond. He came to know me through the series of events recorded in the "Romance of the Circuit Rider." In expressing his appreciation of the experiences of the preacher and his family he said: "I never knew you lived so close to me as you have all the years." It was this friendly manner that brought me many hitherto unknown friends.

An old gentleman was introduced to me and, recognizing my name, said: "It can't be possible that you are the person who wrote the series of stories in THE PENTECOSTAL HERALD, 'The Romance of the Circuit Rider?'" When I told him that I was, he said: "I think that picture you gave of the passing of the old Circuit Rider, your father, and the passing of your mother, was the most beautiful I ever read." Said he, "I could see them as they rode away into the great beyond, never to return to this world!"

Needless to say the spiritual romance of life stirred again in the soul of the Circuit Rider with these friendly testimonies. To know that we have helped some friend to a better life, or smoothed the pathway a little, or opened a more beautiful way into the eternities, will bring us great joy and make us true friends.

About ten miles across the mountain is a rural community stretching up and down the valley, in which a number of the old settlers still live. The community is the home of an ex-county superintendent of schools. It is the birthplace of a Methodist preacher, Rev. Chas. Pegram, Th.M., and other prominent citizens of the years that are gone. On invitation to speak to the rural public school the Circuit Rider went one rainy Monday morning and spoke on the subject of "The Rising Sun." There is nothing to compare with the romance in a rural school. The boys and girls listened eagerly to a story which the Circuit Rider told of the days when he was in the eighth grade. He was the hero of the morning, assisting the whole school across the turbulent river to a protracted meeting. All the children were safely piloted across except a blue-eyed girl who had been previously instructed to come last in the procession across that foot-log. The gaiety of the morning was turned into tragedy as the Circuit Rider was leading the girl across the narrow log. Her head "swam" and into the water she went. No sooner had she hit the swirling stream than her pilot was swimming heroically with her toward the shore. Her rescue resulted in a long and affectionate note-writing friendship while she recuperated from the shock and a sprained ankle. This story went over in a big way with the boys, especially, for they said many times after that: "Please tell us the story of the blue-eyed girl again." From that morning friendships have been made that have lasted through months. The Circuit Rider has been going into that community to preach, to visit, and has been the chief speaker on important occasions.

There is more danger of neglecting the rural areas than ever before. The multitudes surge with such exacting demands upon the time of the minister that he has little time to think of the boys and girls "over the hill." But they are there; a friendly message to them will never be forgotten. They want the touch of the minister. They must have his gentle, encouraging words to help them find themselves. They cannot be won, however, with high-sounding platitudes and the rustle of fine clothing. The person who finds the rural people will have their friendship

for life, if he makes a sincere effort to help them, and no desire to exploit them.

There are almost twenty million rural folks in the foothills of these mountains, on the range, on the high peaks, in the swamp lands and along the river banks, who have never had a fair chance with the outside world. There is a surging in their veins for a "better country," a more "abundant life." Near them are thousands of ministers who could run over and help them to a greater life. "How shall they hear without a preacher?" This is a question centuries old. There is no way for them to hear the Gospel Story without the faithful Circuit Rider who is willing to give his time and talent to lifting them to higher and more useful living.

The rural folk who have been so hard hit with the depression have very little to pay for the services of a minister, but they should make their contribution as liberal as possible that the minister may have the means to serve them. Where they are poor and needy themselves the large churches should share their ministers with them at the expense of the well-to-do churches. Society is benefitted by giving the rural folk an opportunity to secure an education in material, as well as spiritual, things. During the past year the financial income of the Circuit Rider to this community was one all-day-dinner, one chicken dinner, and \$2.10 in cash. This was not much remuneration, to be sure, but a hope lies in the bosom of the preacher that some of these folk will be lifted to a more abundant life. Friendships have been established. Neighbors and friends call on the minister to visit their sick; they desire that he speak to those who are about to take their departure from the world. Occasionally, some of their young folk come over to the town and look the preacher up for a marriage ceremony. There is sore need of pastoral care of the people who are without a shepherd.

In a check-up by Albert E. Wiggam, he reported that, it was almost unbelievable that, one person out of every 800 rural families attain high distinction in their fields of service. He makes the further notation that one son or daughter out of every twenty preachers' families reach high distinction in their fields of service. The logical conclusion is, that the rural folk must continue to produce the leaders of our social, economic and spiritual life in the future as they have in the past. Since it is true that most ministers come from the rural sections, it makes the situation all the more serious and important. The church must nurture the rural folk if it is to have leaders in the future; our neglect of them at this time may mean disaster and failure in the future.

It is a very significant thing that when a beautiful girl or a handsome boy is found who has talent for the movies they are nurtured, protected, and trained for the play girl or boy of our modern life. It is more important that these talented young folk of these mountains and plains be nurtured for the spiritual development of this nation; but who is willing to give of his time, of his means, and his patience to train and bring on the stage of life that talent that lies buried back here!

Does it not chill the blood when we hear some of our mountain lads or lassies *drolling* or *yodeling* over the Radio some ditty of nonsense? It is an accusation to the church and to society to permit the superficial, mad, pleasure-seeking world, to capture the talents of our youth and turn them into the channels of profiteering, and often near the point of racketeering, when they may make their contribution to our great citizenship and to the upbuilding of the nation.

We need a new zeal for the amen corner.

The Circuit Rider has observed many amen corners the past sixteen years; there has been a gradual exit from these honored corners of our fathers for many years. Our modern life seems to have agreed that the spider webs and old worn-out hymn books, oil cans, brooms, kindling wood, and rubbish in general, must keep the corner sacred, made famous during the frontier days by the welcome amens given while the minister was bringing his warm message of salvation and redemption. The tendency has been toward the door until the front pews are reserved for dust and strangers, who seldom, if ever, come to occupy them.

We do not particularly need the old-time methods of worship so much, but a new advance on the fields now occupied by the forces of evil should be made. Some advanced thinking, not *re-thinking*, must be done or this generation is going to perish for lack of spiritual bread and the comforts of the heart, now cold and frozen. Our hearts are like the frozen assets in our banks; they have power hidden away as glorious and strong as any generation, but our difficulty is in tapping that power with the glow of the warm heart. The only key that will open the treasury of our frozen hearts is the key of the warm and loving heart.

The gathering in of souls is greatly to be desired. The world is lost; it is verging on the abyss of distress and despair. The pouring of liquor into the living streams of our people has polluted our citizenship until our churches are gasping for spiritual breath. Our highways are not safe for *church-going*, much less for *democracy*. Our homes are imperilled by marauders and kidnapers. The illicit practice of human degradation is gaining headway beyond imagination, all under the reign of political favors, power and wolfish greed.

(To be continued)

## To Your Knees, O America!

WALTER E. ISENHOUR.

We are told in the blessed Word of God that he resists the proud, but gives grace unto the humble. As a nation we are proud. This is a fact beyond question. We should not commend ourselves for this, but rather turn to reproof. "Pride goeth before destruction, and an haughty spirit before a fall." According to this Scripture we are headed toward destruction. We have become too proud to kneel and pray in our homes; too proud to kneel and pray in our churches; too proud to walk humbly, meekly and lowly before our God. Pride has taken the mourner's bench out of our churches and we have a dry, dead, miserable form of godliness, denying the power thereof, just as God foretold us by the Apostle Paul.

We are indeed a great nation and very rich. Our wealth is untold. God has allowed us to prosper, because, in the years gone by we honored God, loved him, revered him, acknowledged him, and accepted his blessed Word as our way and guide. Today we criticize the Bible, reject the blood of Christ, almost scorn at vital repentance, regeneration and holiness. Multitudes do scorn the idea of living godly, soberly and righteously. They turn to evil, sin and wickedness for their comfort, and not to God and his holy Word. Alas! We realize that men and nations can't stand prosperity, wealth and riches. It seems that they forget God and his commandments. It *ought not* to be so, nevertheless it is.

The hope of America is in going to her knees, but this she is very reluctant to do. God is sending judgments upon us for our

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# THE HERALD PULPIT

## PASSION FOR SOULS

C. V. Fairbairn.

*"And seeing the multitudes, he was moved with compassion, because they fainted, and were scattered abroad, as sheep having no shepherd. And he said unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."*—Matt. 9:36-38.



**M**UST Jesus bear the cross alone,  
And all the world go free?  
No! There's a cross for every  
one;

And there's a cross for me."

A cross for every one? A cross for me? "As Thou hast sent me into the world, even so have I also sent them into the world." John 17:18. It is Jesus praying to his Father. He is speaking: "Go ye into all the world and preach the gospel to every creature." Mark 16:15. He prayed for us to go. He commanded us to go. Un-missioned cities, unevangelized communities, unreached masses, the white harvest fields, extensive, over ripe, perishing, vocal in their neglected silence, are calling. Besides, there arises within the breast of every Spirit-filled child of God a great soul urge, a burning passion, similar to that which flamed within the heart of Jesus. *You and I are under compelling constraint, moral obligation: we too "Must preach the kingdom of God to others also; for therefore are we sent."*

Notice the sequence in Luke 4: "And Jesus, being full of the Holy Ghost . . . forty days tempted of the devil . . . returned in the power of the Spirit . . . And he taught. . . . And his word was with power. . . . For he commanded unclean spirits, and they came out. . . . And they brought sick ones unto him: and he healed every one of them. . . . And the people came unto him, and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent." That sequence is normal experience: *filled, tempted, yet empowered for service, passion for souls, in labors abundant, and God-given success; for the love of Christ constraineth us.* Said St. Paul, "For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is me, if I preach not the gospel."—1 Cor. 9:16.

So it is with every one who is filled with the Spirit. "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be martyr-witnesses unto me, both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8. This heavenly dynamic sent Wesley preaching up and down his world-wide parish, laid Coke's bones in the Indian Ocean, set Asbury threading the American wilderness, and started William Booth slumming in old London. This was the secret of the herculean efforts and accomplishment of that whole army of saddle-bag preachers, who, under God, prosecuted across five continents the most wonderful revival this world has ever seen,—the Methodist Revival. Said John Smith, a Wesleyan preacher of the old school, "I am a broken-hearted man; not for myself, but on account of others. God has given me such a sight of the value of souls that I cannot live if they are not saved. Oh, give me souls, or else I die."

But the white harvest fields are not wholly unoccupied. Here and there I see cripples

reaping, doing their faulty best. They are one-talented men. They use but sickles. Where are the better equipped men? the men with the self-binders? the men with their many-featured combines? Where are the men of many parts? the men with many talents? Where? Selling insurance, mining stocks, real estate, books, calendars, ready-made clothes; talents idle, or prostituted to comparatively base ends. "But," you say, "they are over head and ears in debt and have been forced to secular work in honest endeavor to get free again."

Yes, friend, but frequently they are thus in debt, not through promoting the work of the Lord, but through prosecuting their own interests too zealously; and often, once they have gotten the *how* of money making, they have become fascinated, enamored, ensnared, and thenceforth, despite all protests to the contrary, they are primarily sheer worldly business men, covetous money-getters, and God's business has to take second, or third place, if it has any place left it at all. Even in his day, Paul said, "But I trust to send Timothy unto you shortly. For I have no man like-minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." Phil. 2:19-21.

Poor men! Meanwhile the harvest waits and wastes. Brother, mayhap you feel that all you have is a sickle. Let that be as it may, we are only called to consecrate that which is in our hand, not what we have not with us. "Then, come with your sickles, ye sons of men!

And gather together the golden grain;  
Toil on till the Lord of the harvest come,  
Then share in his joy in the harvest home."

It is quite evident that many know little or nothing about feeling a passion for souls. Whatever reasons may be assigned for its absence, we submit three:

I. *We really do not realize what an awful thing it is to be lost.* We claim that we do, but if we really do, how is it that we do not care that "men die in darkness at our side, without a hope to cheer the tomb?" Why are we not more keenly concerned to warn them to flee from the wrath to come and be saved from their sins?

II. *We do not get as much enjoyment out of salvation as we profess.* We say that it is good and wonderful, but if we really find it so, how is it that we so seldom, if ever, approach others with a view to speaking about their souls, recommending this so great salvation, or endeavoring to persuade them to seek and find the One altogether lovely?

III. *We lack the inward inspiration.* Once in a while we feel a little joy; we weep, or shout; but, so far as holy ambition to be and do, or power to accomplish is concerned, many of us are terribly short. Where is the holy dynamic of Acts 1:7? What kind of "Book of the Acts" are we writing? And if inward inspiration is lacking, the baptism with the Holy Spirit is lacking. And if this is so, it is because the road for his incoming is not wide open. There is a lack of whole-hearted surrender. We make lofty profession of full consecration, but the self-life is still so strong, we are still self-centered.

Brethren, are we not on dangerous ground ourselves? Did not Jesus say that, except we deny ourselves, and take up our cross, and

follow him, *we cannot be his disciples?* Indeed, brethren, we are on decidedly dangerous ground.

*Is there a balm in Gilead?* Yes, thank God! there is. Do you not remember how your first-love was so anxious and eager to get others saved? Was not that passion for souls? Lack of this passion, then, evidences the loss of that first-love. Jesus said to some just like you, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works."—Rev. 2:4, 5. "Repent ye therefore, and be converted that *your* sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."—Acts 3:19. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. Beloved, let us realize, renounce, repent, return, receive. The gift of the Holy Ghost will come, falling, flaming, purging, purifying, melting, moulding,—the fire of Pentecost.

*Lord, help us prepare Thy way for Thy Spirit's Coming!* Come, O great Spirit, Come! Enable us to realize and weep over the lostness of men. Enhance to us thy great salvation, until we long to see others enjoy this marvelous grace. Inspire us, for Jesus' sake, to self-effacing, self-slaying willingness to "present our bodies a living sacrifice, holy, acceptable unto God, our reasonable service." Then shall passion for souls like unto his burn within these breasts of ours.

"O to catch the vision of a world that's lost!  
O that men would tarry for the Holy Ghost!

O for holy passion in a human breast!  
Winning souls to Jesus, here to find sweet rest."

Some murmur when their sky is clear,

And wholly bright to view,

If one small speck of dark appear

In their great Heaven of blue.

And some with thankful love are filled

If but one streak of light,

One ray of God's good mercy gild

The darkness of their night.

—Trench.

### A Lost Art.

In these modern days, on the street, on the street car or most anywhere, politeness is such a lost art that it is refreshing to come in contact with a happy, smiling, courteous youth, boy or girl. They usually crowd their way to get on the car ahead of the older folk, sometimes the feeble; they take the best seat and allow the aged to stand; many of them smoke and blow it right into one's face. We are not saying the youth is to blame for this; possibly it is the way he or she has been reared, but we can help to correct it. "Ideals for Earnest Youth" will be eagerly read by the boy or girl who is really striving to be somebody, and in this book will be found a chapter on everything that goes into character building. Chapter 39, entitled, "Be a Lady—Be a Gentleman," is worth \$1, and we send the book sixty-one chapters for \$1. Investment in humanity is the best investment one can make. Give one of these books. Pentecostal Publishing Company.



## Fellowship of Love.

REV. S. H. TURBEVILLE, D. D.

Love one another with a pure heart fervently. 1 Peter 1:22.



HENRY Drummond, that brilliant Scotch author and an eloquent evangelistic voice of the saving power of the gospel of Jesus Christ, whose name is a household word throughout the English-speaking world, published a booklet in the closing decade of the 19th century, "The Greatest Thing in the World," and that thing to have was *love*. Some of Dr. Drummond's greatest admirers who have read his book on Love with genuine delight and much profit, find themselves not quite in agreement with the author of the book with respect to the place he gives to the subject. They claim that the greatest thing in the world is not "love," but that "life" is the greatest, and that love is the greatest expression of life. They hold that life is an essential pre-requisite for love, and that without life there could be no love, and therefore that life is the greater of the two. Both life and love are mysterious, and are in reality as indefinable as God himself. But, while they cannot be expressed by a formal definition, nevertheless they are factual in the experience of an innumerable host of redeemed humanity.

The love implied in the language of the text is other, and more, than sheer human affection; it has its origin in the life-giving power of Christ, and apart from him it could not exist. This kind of love is not native to the soul, neither can it be generated or developed by human achievement. There are four major propositions involved in the language of our text:

First, the *fact* of love in Christian experience. In all the categories and catalogues of Christian thought love holds the first place as the expression of the Christian life. All creeds of all churches thus accord it that place. It is the underlying principle of the Ten Commandments and it is the very heart of that message, which we call The Sermon on the Mount. Christ answering the question, "What is the greatest commandment?" said, the greatest commandment is that which involves love, "Thou shalt love the Lord thy God with all thy heart," etc. Paul, in giving the list of the fruit of the Spirit, puts love first. James said it was the "Royal law;" John said it was the proof of our knowledge, "We know, because we love;" Peter said it was the evidence of a Christian experience; Paul said it was the fulfillment of the law; and Christ said it was the test of discipleship, "If ye love me, ye will keep my commandments." Thus we see what a large place love holds in our Christianhood.

Second, the *function* of love. We are to love one another. Love can be predicated only on personality, and there is nothing other than a human being in this world to which the truth of our text could apply. It can function only between man and God, and the sons of men. It is the solvent of every human difficulty, and the only solvent by which the affairs of men will have permanent adjustment. It melts the cold barriers of class distinctions, it heals the wounds of group divisions, it will solve the problems of capital and labor, and will unite the nations of the earth in one universal brotherhood. Until this love captures the citadel of the soul, and holds its sway over the social and economic affairs of men we need not expect to see justice and righteousness established among human relationships. "Love worketh no ill to his neighbor." This love will not reside in the heart of people by any law or social order, humanly established, or by any system of mere intellectual culture, but will come to abide in human experience only as the indi-

vidual is saved from sin by the power of God through Jesus Christ. The Fatherhood of God and the brotherhood of man, which are the resultants of love divine enthroned, will become living realities in human society only as the Saviorhood of Christ shall become the glorious heritage in individual lives.

Third, the *fountain of love*. This fact is clearly defined in the language of the text;—the fountain from which this love is to come is that of a pure heart. All pure love is God-begotten and God-inspired. The injunction of the text is an utter impossibility to the man who is out of vital favor and fellowship with the God of all love. Love never comes to its best and reaches its highest expression in any realm of excellence until it flows from a heart purified by faith in the blood of Jesus Christ. The deepest fellowship of love is impossible to any person, or to any human relationship, where the heart is befouled by the presence of sin. The friendships of the pals of wickedness never sustain the test of genuine self-sacrifice for each other as are known by those who are united by the bonds of divine love. Comrades in evil will flee for personal safety, and leave their consorts to suffer the ill-fated consequences of wrongdoing alone. Love in the home, love in the larger social circles, love in all human relationships, will be the most heroic, the most self-denying, and the most self-giving for the welfare of others, only as it is impelled by the dynamic of a pure heart. The church will lay herself upon the altar of unselfish service for the coming of the kingdom of righteousness in the earth, both at home and abroad, only as she is constrained thus to do by the compassion of a holy love. When, by grace divine, the fires of love begin to burn upon the altar of the church, Zion moves toward the city of God. Nothing else is so needed in the churches in this land of ours as that they should come to the altar of prayer, make a complete consecration of personality and possessions, and wait by faith for the refining fire of the baptism of the Holy Spirit, and in the zeal of a purified heart and perfected love they would go out to win the world for Christ. Thus would the machinery of the whole church move with a new dynamic.

Fourth, the *fashion of love*. That fact is given emphasis also in the term of the text. This love is to express itself "fervently." There are four Greek words used in the New Testament which we translate into our language as fervent. One of these words expresses the idea of energy, another of boiling, another of burning, as that of fire; and the fourth, the word of our text, gathers into the embrace of its meaning something of the nature of all the other three words, and, literally means, "being on a stretch," enlisting all the powers of our selfhood, "pressing toward the mark for the prize of the high calling of God in Christ Jesus." This is the fashion of love that the inspired writer here would have us possess,—love fervently. Lukewarm love is insipid and repulsive, both to man and God. John records in the Book of Revelation Christ's attitude toward a church with a love of that sort, saying, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Friends, what is the true fashion of our love for God and righteousness? Do we love with a fervent love?

We may have excuses that are valid for some other things, but there is none for a lack of love. There may be substitutes for some other things, but there is no substitute for a lack of love. Departed love from the heart, from the home, from the Church is one of the most serious things that can happen. "See that ye love one another with a pure heart fervently."

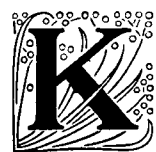
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## Election.

JOSEPH H. SMITH.



KNOWING brethren, beloved, your election of God." 1 Thess. 1:4. Probably in our necessary efforts to establish the part of *man's free agency* in his salvation, we have sacrificed or slighted some such valuable and necessary words from our vocabulary as foreknowledge and predestination and this of 'election' as contained in our text. Certain it is that God himself has a part, active part: and we might add both an initiative and a final determining part in any man's salvation. As without our part, so also without his part there could be no 'election.'

The old saintly negro at whose neighborhood blacksmith shop all intricate theological questions were settled for his brethren, had it about right when much troubled and divided by an evangelist who, conducting a revival meeting in their midst had agitated them much with fears that some of them had been reprobated to be lost, while others of whom (the Lord only knew who) were chosen from eternity to be saved *whether or no*. So they came in a body to Brudder Simons' shop to have it settled.

"Believe in election! Whise, of course, I does, bredren, believe in dat wid all my heart." "Why, we thought," they cried. "Brudder Simons, dat you believed in 'free grace,' and dat we all might have a chance." "Ah, bredren, but I believes in de lection! You see, it was dis here way. De devil was voting early and often for my damnation, and de Lawd was voting strong for my salvation. And youse can see dat eberything in de world depended pon which party I jined, and I shore did jine de party of de Lawd. And bredren, I done got elected wid a tremenjous majority. Ise did, sure enough! Course I aint inagrated yet, but if Ise keep my papers sealed and safe and makes sure to have my inagration regalia all spotless and widout any wrinkles, Ise will take my seat down upon de throne with my Savior like he is set down wid his Father already in heaven above de stars. Bredren, let's all make sure of our election!"

God, we say, beloved, has himself given his highest thought in *foreknowledge* of plan, provisions and conditions for man's redemption: and nowhere has he more surely exercised *his sovereign will* than in the predestination and execution of men's salvation. The final determination in every case indicated is by divine decree. While our part is essential and vital, yet it is neither meritorious, nor adequately effective. By his grace are we saved. Election would be a misnomer were

(Continued on page 9)

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# ASBURY ALUMNI PAGE



Containing contributions from Trustees, Faculty, Alumni, and students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

## As We See It.

C. L. HAWKINS.



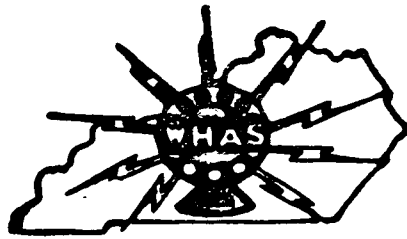
SOME one has said that the difference in men is in what they see. The world, rich in resources, lies around about us, inviting. Some men remain in poverty while others gain the wealth of Croesus. Some have eyes but see not. Others see the invisible. Some seeing not, destroy the created wealth offered them by the callous hands of ancestors. Some see too far; others not far enough. Some stalk the earth while gazing at the stars, crushing the flowers at their feet. Others, burdened with the unnecessary cares of life, cannot look to the hills from whence come their strength. Yes, the great difference in men is in what they see.

Three men stood near the bank of the Mississippi; one said, "There's a fine fishing hole—good suckers there." The second said, "This is a great stream. The farmers ought to raise bumper crops as a result of the overflow depositing fresh soil. The constant moisture rising from this stream should give confidence to the landholder who lives near these banks." The third, reviewing his geography and giving a mental glance at commerce and international trade, was heard to say, "This is the 'father of waters'; rising high up in Itaska, it winds its way through the heart of the Western world, into the Gulf of Mexico. Vessels come up this wonderful stream, gather the finest products of this continent and return to the Gulf, thence across the Atlantic to drop anchor in Liverpool or London. Great stream, this; connecting two continents, two worlds—the Eastern and the Western." The first man saw a fishing hole; the third, a connecting link between two worlds; the wisdom of the Creator; the interplay of national thought and life. The stream flowed on. Its meanings others are to interpret.

Schopenhauer, the German philosopher, looked out upon life and said, "This is the worst possible world in which to live." Spinoza, the "God-intoxicated Jew," looked upon the same world and insisted that it is the best possible world in which to live. The world was there to the German and to the Jew. It was inviting, full of facts, offering resources for intelligent consideration. To one, a dark, dismal, uninviting proposition; to the other, a glorious world, heaven blessed and God everywhere! "As a man thinketh, so is he." So does he see the world and interpret it. As he thinks, so he sees; as he sees, so he thinks. The child stands at one end of a long railway track; he insists that the long line of rails 'run together' at the distant point. The adult visualizes the same experience, but his judgment will not allow his vision to deceive him. The child is mistaken, because immediate vision is deceptive. His conscience is clear; he is innocent. He offers a false statement because he failed to see things as they are.

There are not a few so-called Christians who see God's commandments quite different from what they really are. Perhaps they are ironclad prohibitions. To such, these commandments are boundary lines, saying, "thus far and no farther." But to him who sees things as they are, they are as the iron rails guiding the entire distance to the point of destination.

A long freight was descending. On account of some misfortune the brakes failed



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to work satisfactorily. This fact the experienced engineer soon discovered. Presently around the curves, and over the winding track, close by the precipice that had its base-rock washed by the waters of a deep gorge, the heavy freight descended with increasing speed. The engine and long line of cars were practically out from under control. A shrill blast of the whistle signaled danger. Presently it changed to a murmur as if nearing death. Hopeless sped the descending train, but for the heavy rails that held it to the road-bed. Down the mountain to the valley below, thundered the heavy train. Near the track at the base of the mountain was a beautiful flower garden. As the tonnage of that great freight went thundering by, not a flower was bruised; not a petal was shaken from its holding. The steel rails were not to prohibit, but to protect, to guide, to direct in safety to the terminal.

How do you see the Bible? Is it a summation of old history? a collection of old records? Is it a book of dead heroes? Or, as one has put it, "a skeleton at the feast of life, a nagging monitor at one's elbow, a kind of incarnate 'Don't'?" "If the Son, therefore, shall make you free, ye shall be free indeed." (John 8:36). This great Book promises that a man shall be free. A good man shall be a better man; a great man shall be a greater man. There is nothing in the teachings of this Book that dwarfs the possibilities of man. The New Testament presents Jesus as saying, "I am come, that they might have life, and that they might have it more abundantly." There is the Bible before us, as the world, the universe, before the philosophers; what do we see? Is it factorial or fictitious? Is it creedal only, or creative? Does it deny and denounce, or does it challenge? Are its adherents conquered, or conquerors? Ponder well the words, "To him that overcometh, I will give to eat of the tree of life."

Referring to the Cross, what do we see? Not an opportunity to get rid of our sins; to be relieved of the burdens of life. The inward eyes of a selfish soul see only a chance to secure a 'good bargain' for a personal benefit. Some see a suffering man of Galilee. Some see the world's greatest tragedy. Some say it is the hour into which the real meaning of the whole world was crowded. They see the forces of love and hate grappling to win the meaning couched in the issues of this pivotal point. They see Jesus, *dead*. Malice, envy,

hate have done their work. Scourged, beaten and bleeding, hangs the Lover of men. The eyes that wept at the grave of Lazarus, that wept over Jerusalem, are closed. The Voice that called sinful man back to the love of the Father, is stilled in death. Speechless hangs the Hope of the world. The Pharisees scorned him; the Sadducees mocked him; the multitude forsook him. While dying, the soldiers gambled for his garments. What did they see? A deceiver, a winebibber, a false prophet! Presently, another draws near. It is Mary. What does she see? Lover of men. Love changes things.

## Who Is In The Saddle?

E. O. RICE.

"The borrower is servant to the lender."  
—Proverbs 22:7.

Some years ago, in a lobby of one of our leading hotels, a group of commercial traveling men were discussing the various improvements and modern inventions all of which were for the welfare of civilized nations. The telephone, wireless, automobile, and radio were mentioned. A man, overhearing the conversation, spoke up and said that the individual that invented *interest* was the one after his own heart. It is said that if you want the winter to pass swiftly, just borrow a thousand or two in the fall, and a bill for the interest the following spring will be a gentle reminder that the winter has come and gone. We have heard missionaries say that one should support a native missionary so that when you retire at night your native missionary will be rising for work. Thus, while you sleep, he works.

This is, certainly, true of interest; it works day and night, Sundays and holidays. A couple of years ago a student of economics told me that the annual interest alone on our entire indebtedness was ten billion dollars.

This borrowing spirit is characteristic of our age. At the present time it has a tremendous hold on organized Christianity, as illustrated by the following article from *The Methodist Protestant Recorder*:

"At the recent meeting of the Board of Bishops of the Methodist Episcopal Church, held in Cleveland, Ohio, figures were presented showing a current indebtedness on 7000 churches' properties to the staggering total of \$68,000,000. Only one in seven of these 7000 churches is able to meet interest and amortization charges on its mortgages."

This, to the writer's mind, is no exception to Christendom at large. If figures were available, we would see that other denominations are correspondingly just as badly in debt. It is sad to say that scores, if not hundreds, of our colleges and various churches are no exceptions. It was John Wesley who said that we were not to borrow when we had no visible means of repaying.

Great corporations, with established credit, make money by borrowing for short periods at a low rate of interest because they have the collateral security and are in a position to repay. For churches and Christian colleges, which are non-profit organizations, to borrow and mortgage the future in long-time loans, and tie the hands of their successors, is not good business.

If we would pray more and get God's mind before we contract a debt, there would be fewer debts created. Remember the text simply makes a plain statement, telling us whose servants we are in case we do borrow.



One time a party borrowed \$100.00 from his brother. When it was paid, the brother was told that he could consider it a compliment, as he was particular who held his note.

When one thinks that every cent he has is jeopardized when he borrows he should be careful from whom he borrows and know his own resourcefulness and ability to repay. But for churches to borrow and run up a large interest obligation when many of our denominations have a time limit on their pastors, even greater deliberation should be given before contracting a debt. It might be said here that a debt is not so depressing if it is properly handled and cared for. Interest, at its best, makes a poor plea, however, for current expenditures.

"Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law"

## BUD ROBINSON'S LETTER.



**I**N Trenton, N. J., we had a beautiful service. Saturday we drove to Pitman and had supper in the Nursing Home, Sister Emma M. Fisler's place. This is as near a "faith" nursing establishment as I have ever seen, and Sister Fisler is the leading woman in establishing our Church in Pitman.

They had secured the High School auditorium and had a fine crowd. Brother Higgs and Old Bud hit the highway where we were to preach on Sunday at Bloomsburg. From Pitman to Philadelphia was the heaviest traffic I have ever seen over the highways, but a little after midnight we drove into Pottstown, where we obtained a good room and arranged with the proprietor to call us Sunday morning. We left Pottstown at six o'clock and drove into Bloomsburg between ten and eleven. Brother Heckert had the meeting well advertised which resulted in a fine crowd and a beautiful service, after which we took dinner at the parsonage and then back on the road to Lehigh. After service we rolled into our car and hit the highway for Allentown, Pa. Brother Higgs started for Huntington, W. Va., but the car broke down and he was unable to continue. Young Brother Smith drove me from Allentown to Easton, Pa., where I spent Monday with Brother and Sister Conway. We had a lovely day and at night the little church was packed to overflowing. We have not had a better service on the district. Tuesday morning Brother and Sister Conway drove me to Harrisburg, Pa., where we overtook Brother Higgs. We spent two hours going through the State House, which is one of the most beautiful in America. There are many things that would prove to a thinking man that the builders and designers believe in the Bible and in spirituality.

Brother and Sister Conway returned to Easton, and Higgs and Robinson hit the highway, traveling some hundred miles along the Susquehanna River. I've never seen so many wrecked homes and towns in my life as I saw along this river. The loss of wrecked property would run into the millions, and there is no way to describe the suffering of the people who lost their homes and property. We stopped in Huntington and ate an early supper, and then drove out to the little town of McConnellsville where Sister Decker is pastor. We had a good midnight supper and drove back to Huntington for the night.

Wednesday morning we drove to Harrisburg and spent nearly two hours in their State Educational Building, which surpasses anything I have ever seen. There is enough religious history placed on the walls of this building that a man could study for ten days with great profit. Driving from Harrisburg to Pine Grove for Wednesday night, brings us down to April 1st, and we had a good

service in Pine Grove church, where Brother John Moran is pastor. He and his wife are graduates from the Bible School in Cincinnati, Ohio. After the preliminaries Brother Higgs left us to drive to Allentown where he was to have a special business session with the brethren, after which he was to drive to Lansdowne, Md., to finish his report for the Assembly year.

Thursday morning Brother and Sister Brenner, pastors at Lavelle, drove over for Old Bud. In spite of the bad weather we had a great crowd out on Thursday night. Friday morning Brother and Sister Brenner drove us to Ephrata, where dear Brother Maybury is pastor. His wife's mother, Sister Bowers, had assisted Sister Maybury in getting dinner for this crowd. We found Brother Maybury done-up with the flu. He had arranged for Old Bud to broadcast from Lancaster, Pa., and a number of us preachers gathered in his room, anointed him with oil and prayed for him. Then Brother Brenner drove me over and had charge of the service. Brother Brenner used to be one of the leading pastors of the Free Methodist Church of this country, and was pastor in Alexandria, Va., for a number of years, where he broadcasted for a period of several years, so he knows how to put on a good program. I talked about fifteen minutes on the "Land of Sacred Memories." There were some of the finest old saints that I have met in my life at the service. They enjoyed the message and I enjoyed them to the limit. Old Father Airen was well acquainted with Bishop Burkholder, at Upland, Calif. He and I were great cronies, but he went to heaven a few years ago. I was in Upland just before I started on this trip and called on Mother Burkholder and had prayer with her. It was interesting to me to come from Southern California and meet people of another denomination who were well acquainted with my neighbors in Southern California.

After preaching, Brother and Sister Brenner drove to Lavelle, and I spent the night with the Mayburys. We drove to Baltimore, Md., where I met Brother and Sister Williamson, our good pastor at Capitol Heights, Md. It's remarkable what these boys have done during the past few years on this Washington-Philadelphia District. They have more good pastors, with good churches, and with good congregations, than any district that I've worked. They are now pulling for over 3,000 members when they go to their Assembly. Brother Higgs has done a great work. I've never seen finer fellowship or more beautiful harmony in all my travels. In his district he has the East end of the great State of Pennsylvania, and the man that looks on the map of Pennsylvania and sees the Alleghany Mountains and valleys has no conception of this great country. Pennsylvania is one of the wealthiest states in the nation; rich in fine soil; rich in coal, oil and iron; scarcely no limit to its wealth. It's rich in a great population of over seven million people, with such great men as William Penn and Benjamin Franklin for its background. Maryland is also in this District, a broad strip off of Jersey and Delaware and the Eastern portion of West Virginia.

In love,

UNCLE BUD.

(Continued from page 3)

pride and disobedience in various ways, yet men won't repent. They behold the awful wreck and ruin of sin and wickedness; see how God is allowing us to suffer through mighty storms and floods, the loss of life and property through war, pestilence and disease, yet we hold a high head and won't humble as a nation before Almighty God and confess our wickedness and beg for pardon. We drink and gamble, carouse and dissipate, trying to drown our troubles in this way, or forget them, but it avails nothing. May God pity us.

The hope of our recovery from the depression that has tremendously hurt us for the last few years, and from the destructions that we have just mentioned, and from worse that will follow, is not to be found in our head, but in our knees. We pride ourselves in our great schools and colleges, our fine education and great intellect and intelligence; pride ourselves in our costly and magnificent churches, our beautiful, palatial homes, our great highways and mighty railroads that cross the land like a mighty network; pride ourselves in our fine automobiles, our radios, and our airplanes; pride ourselves in our great ships and mighty manpower; pride ourselves in our armies and navies, and so on, but all this is not saving us as a nation. Crime is alarmingly on the increase; our prisons are full of criminals and prisoners; millions are idle and the Government is feeding them. What is wrong? Our heads are not saving us. As we have said, our hope is in our knees. We must get down humbly before God and repent with a godly sorrow, or the worst is to come. Mark what we say.

It is unknown what God would do for America if we would humble ourselves, cry mightily unto God, forsake our pride, or give it up, turn our backs upon sin and wickedness, repent with a godly sorrow and recognize the God of Heaven as supreme, and let him have his way with us. This is our hope. As long as we hold a high head, cherish a proud heart, keep a stubborn will, do as we please, disregarding God and his commandments, we can expect his judgments to be poured out upon us. *To your knees, O America!* You are a mighty nation, but God will put you down for your sin and wickedness unless you repent. God spared and saved Nineveh of old when she humbled herself and cried mightily unto God at the preaching of Jonah. He will save you, O America, if you will do likewise. It is this or worse. If the nation won't repent, then may many of her citizens do so and escape the wrath of Almighty God.

## REQUESTS FOR PRAYER

B. K. K.: "Please to pray for a young man that he may stand true to God and his family amidst the most trying circumstances. Pray for me, that I may glorify God in my life and work."

Mrs. W. P.: "Please to put husband and myself on your prayer list, and hold us up to the throne of grace. God has given me a wonderful experience of salvation and divine healing and I have a good opportunity to talk to people about their souls."

A Reader "Please to pray for a wife that she may give her heart to the Lord, and that her husband may have a forgiving spirit; also for a young man to be healed, and for the restoration of a sister."

## A Book Every Methodist Preacher Should Read.

I have just finished reading "The Life of Bishop Richard Whatcoat," by Rev. Sidney B. Bradley. It is a story of thrilling interest. Mr. Bradley has rendered the Methodists of the nation a splendid service.

Millions of Methodists, like myself, know nothing of the life, character and labors of that saintly man. I am informed, humbled, and stirred in my soul by the reading of this book. There are many sidelights of history that are of real value, brought out in focusing the light on the sainted Bishop.

The reading of this book ought to be a means of grace to the Methodist ministry. I especially urge my young brethren among the preachers to get, read and mark the book. Mr. Bradley is a most entertaining writer. Price, \$1.25. Order this office.

H. C. MORRISON.

Prosperity and virtue seldom mix well.



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(Continued from page 1)

for the campfires of invading armies; the cattle were slain for beef; her horses were ridden off by a foreign cavalry; her aged people, arrayed in habiliments of mourning, heart broken, looked upon their ruin and faced toward the cemetery.

A few decades passed, and behold, the New South! Great cities, countless furnaces and towering smokestacks tell of busy factories with hundreds of thousands of people sending out their products to the ends of the earth. It seems nothing is impossible with men when they unite and work together for the common good of all the people.

At the close of the Franco-Prussian war it appeared that France was not only conquered, but crushed. She seemed to be done for good, and always. A few decades pass and France's armies are parading in Germany, Germany is conquered, broken, tied, hand and foot; but in less than two decades she stands upon her strong feet, armed and challenges all Europe. The same was true of Russia, at the close of the World War; she seemed down and out for at least a century, but, behold a nation girded with power and a menace to the peace of the world.

Why not quit war? You may conquer people, but they won't stay conquered; they will rise and renew their bloody struggle for supremacy. None of the wars mentioned need to have been fought. Any good accomplished could have been secured far better, and with much less cost, without war. Why not have the representatives of the nations sit down together, without butchery and bloodshed, rather than after the carnage of battle and the loss of millions of precious lives in needless strife, and arbitrate their difficulties. How strange it all is! Men are carnal, wicked and rebellious against God and peace. There must be a great change wrought in the hearts of men before they will live in peace and good will on earth.

If Israel had listened to the men of God the pagans would not have burned the holy temple, and have leveled Jerusalem to the ground. One of the greatest needs of this nation is some man of God, so true to his Maker and his fellowmen, so anointed with heavenly wisdom, so fearless in soul, that he could compel a thoughtful hearing to the word of warning, awake the national conscience, and bring us to realize that we, as a nation, must repent or perish. This nation must sober up

and return to God and obedience to his Word, or God will sweep us with the broom of calamities and plunge us into the ruin that all people deserve, who violate the divine commandments, trample upon divine mercy, and challenge divine judgment. Well may we reiterate the wail of Ezekiel, when he said, "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none."

### The Death of a Fallen Girl.

It was in a house of shame in the city of Chicago. An inmate of the place, scarcely 18 years of age, who had fallen into bad company and been led astray when she was little more than a child, lay dying. She was in great distress. Her body, so near death, her physical pain amounted to but little, but her soul was in an agony of deep distress and sorrow for her sins.

A group of fallen sisters gathered about her in tears, and as she reached out her lean hands, grasping at nothing in the air, she cried out, "Is there no one here who can pray? I am a lost sinner; I am dying, but I have always heard that God answers prayer for the lost. Can't some one pray?" Those about her only wept and shook their heads.

She asked, "Isn't there a preacher somewhere who can come and pray for me? I fear to die this way. If only some one could say something to me about Jesus, and offer a prayer I am sure the future would not look so dark and awful."

Two of her sisters in sin had frequently passed a parsonage of a humble preacher, not far away. They ran for him and, in tears, begged him to come, and hurried with him to the bedside of the dying outcast. She looked at him with longing, and said, "Do you think there is hope for such a poor creature as I?" He replied, "I am sure there is." "Is that a Testament you have in your hand?" "It is," said the man, kneeling at her bedside. "Isn't there something in there about a shepherd who had a lost sheep that had wandered from the fold? Please read that to me." The preacher read what she requested, and when he paused, she said, "Well, Jesus is the Shepherd, isn't he? And I am the lost sheep. Do you think he would seek for me?" "I know he would," said the preacher. "He is at the bedside now, and I feel his presence." Then said the girl, "Please pray to him to save my soul." The preacher prayed with a vital faith. He felt the Saviour near. The dying girl said, "Yes, Jesus is here. I feel his presence. He takes away my sins. He cleanses my poor heart, and I am saved. I am not afraid to die. I have lived a wretched life, but thank God, it is over and Jesus, in mercy, saves my soul."

Then looking up to the weeping girls about her, she said, "Oh girls, give up your sins. Give your hearts to Jesus Christ. He is a wonderful Savior. You can't be any worse than I have been, and I know he takes all of my sins away." As she died in peace, a sweet calm, with almost a smile, settled on her face.

I heard the man who offered the prayer tell the story, and as he related it I thanked God for Jesus Christ, and was glad that the girls of shame who ran out to find a preacher to pray for their dying mate, found a true man of God with a living faith in Christ, instead of a modernist who does not believe the Bible, who does not believe in the Godhead of Jesus, and the blood atonement wrought upon the cross, who could not have offered to this girl, in her distress and sin, a Savior who has said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." And "Whosoever cometh unto me, I will in no wise cast out."

How dumb and helpless your unbelieving modernist, who sneers at the blood atonement made upon the cross, would have been in the presence of such tragedy and distress.

### A Hundred Years From Now.

MRS. H. C. MORRISON.



SOME years ago, in the days of Keen, Rinehart and others, when the Holiness Movement was having revivals here and there, I remember a song they sang which always brought serious reflections to one heart, at least. The title of the song, in itself, was impressive, which was "A Hundred Years to Come."

I think it began this way: "Who'll press for gold yon crowded street, a hundred years to come?" Come to think of it, were this rushing world so inclined, it would be perhaps, a profitable diversion to "think on these things" a bit oftener than we do; not so much, as a matter of curiosity, but it might remind us that we shall not be walking the streets we now frequent, nor shall we be seeking that which satisfieth not, but we shall be beyond this vale of tears, and our record will have been sealed forever.

This is the reflection that always gripped my mind when I heard those suggestive words fall from the singers' lips, while the old Reed Organ seemed to peal the death-knell to all that was earthly. There'll be new faces on the street a hundred years to come; and I wonder if this old world will be jogging along as it is today, "every man for himself?"

Only recently, I was reading an article, not from the title, "A hundred years to come," but from the suggestive title, "A thousand years to come." Both have the same idea incorporated, but of course, there will be more changes in the course of a thousand years than in a hundred, but human nature will be the same, and men will be rushing here and there in search of that which satisfieth not, and like the wise man of old, they will say in the end, "All is vanity and vexation of spirit."

The writer in question has the following to say regarding "A thousand years to come."

"One evening as I was wafting my 'good-night' thoughts to Jesus, just before falling to sleep, the words, 'A thousand years from now,' seized upon my mind and wrapt me round for a few moments with the great calm realities of a blissful eternity. Almost intuitively my heart was filled with the following meditations:

"Where will I be a thousand years from now? I am perfectly persuaded and assured that I shall never be annihilated, but will exist in all the real properties of my being through all the coming eternal years. Even now, in this world, I am ever changing my locality in space, yet always occupying some point. I know that my conscious personality will soon be removed to some unexplored region of space. How soon will I fly from this spot? How soon will all the familiar surroundings of this world vanish like an ethereal dream from my senses, and I, who am now looking out of these eyes upon these words, stand and move amid new scenes in the distant parts of creation! My Bible tells me of a paradise somewhere in my Father's dominion where the departed saints commune and rest with Jesus until the 'great day'; and, beyond that, it tells me of a new heaven and a new earth, and of many mansions. When a thousand years have rolled away, by the grace of God, my conscious residence shall be amid those holy regions. In a few seasons those hidden realms will be as simple and as plainly real to me as the paper on which I see these words.

"What shall I be a thousand years from now? The question concerning my locality is not half as vital as this question about my character. I know within myself that spiritual character is the pivot on which creation



and the ages swing. One thing is fixed beyond repeal; that is, I will inevitably have some sort of character forever. What will it be? My personal interests and well-being a thousand years to come are just as real and important to me as those of the present moment. A thousand years to come I will still be myself. I will feel, remember, reason, imagine, think, love or hate, hope, and believe. I shall never bid myself good-bye; I shall never get away from myself. Can God so harmonize myself with himself, so strike an interior chime in my soul that I shall never fret with myself, nor get tired of myself? What will I be? I do not know, but I am determined to let God make me just what he wants me to be a thousand years from now.

"And if God, even my Father, has his blessed way with a poor thing like me for a millennium, oh, what infirmities he can smooth out, what awkwardness he can untangle, what cataracts of thought he can pour through my mind, what unfathomed streams of emotion can he turn on my heart.

"What shall I see a thousand years to come? I will not be alone. I shall have some species of vision by which to apprehend beings and things that surround me. I shall see more really than now. I shall see substances, not shadows. If I do not see colors, I will see the secret cause of all colors, which will be more real. On what vast and tranquil magnitudes will I gaze? Into whose circumstances shall I look? What strange and multiplied acquaintances will I form in one thousand years from now? If I can gaze on the ascended Jesus of Nazareth, I shall not really need to look on others; and if I do not look on him, then looking on all others would do me no good.

"What will I do a thousand years to come? That will depend on what God wants me to do. To rest at his command is far better than to work when he commands not. I shall want to do just what the angels do; namely, his will, knowing that if it be action, I will never become indolent. A thousand years from now! It will surely come; I shall see it! Am I ready? Why not? I have the Bible, the Atonement, the Holy Spirit offered to me. I will give up all and receive all. Yes, I will relax every thought of care, close my eyes, and lay me down to sleep on that Hand which will bear me up a thousand years to come!"

### Find the Old Bottom.

REV. JOHN B. CULPEPPER, SR.



We have suffered widely and deeply enough to make water control of interest to most all our people. When Mr. Hoover was president, he asked for the best solution of our periodical flood waters. I sent in my contribution, consisting of the words which head this article. It did not appear.

I was reared on farms in Talbot, Taylor and Macon counties, Ga. Much of the farms lie on hillsides, which necessitates ditches to prevent washing away. Any observer soon knew that to save the land, to pile dirt on the lower side of the ditch, was no remedy, but a positive hurt in the long run. Hence all proper ditching took dirt from the bottom of the ditch and placed it on the lower top side. All travelers and readers know that the Nile, and other like rivers around Babylon, and cities everywhere, have been ruined or hurt by overflow waters under the pretense of control, by sifting sand on the top, to find its way very soon to the bottom, and requiring a greater outlay of time and money, with each succeeding flood. Behold, the many places on our Mississippi River, and contiguous water courses, where it is from twenty-

five to fifty steps from the levee to the old bottom. Each patch of the levee assures a worse break next rainy spell. At least two-thirds of the sand poured on the top, or placed there in bags, soon settles to the bottom. What is the remedy?

#### FIND THE OLD BOTTOM.

We need from ten to a hundred thousand large dredges running in our rivers, here and all over the world, where there is much water, remembering that each dredge of dirt counts twice, once from the bottom, and once on the top. When all old bottoms are reclaimed, by dredging, our world governments will find that they have added many millions of acres of our best lands, long lost, back to arable purposes, a far greater yield than the discovery of Columbus once brought us. The expense might be a little large the first year, but soon diminishing to inconsiderable figures. For ages men have been paid to ride up and down our rivers, smoke, play cards and find a remedy for our growing destruction, through floods. They are worth as much as a long-tail peacock on top of the house yelling "cahow!" I don't ask that my views be respected, for they command respect, once looked at. God, with his finger, or in nature, first marked out waterways and we should find them again and go largely by them. In fact, the *Old Bottom* is what the old world needs today. Suppose we had once more the old way of the solitary, being set in families, as God marked it. Suppose we had *old bottom on debt* paying and truth telling. Suppose divorces were as few as when God first marked out the *old bottom* of one man for one woman. Suppose we had an old God-made bottom of Sabbath keeping. Suppose our girls of today could go back and find the love of their virginity, which God gave them. Suppose all the old paths were dredged out, weeded out, and brought back to old-time uses? Suppose we could stand where we once did, putting God first, as he taught—morality, regeneration, sanctification, with millions of Enochs walking in shoulder touch with him? The old bottoms as God's finger indented them, is the need of the world, and when it is found again, the walkover into a perpetual millennium will be easy.

Some may ask what could be done with the dirt taken from the numerous deposits? Why build houses all over the Mississippi bottoms, and a thousand others, for rent or sale to poor people, millions of whom have lost their all by useless overflows of the past. Either sell, donate, or rent cheaply, and the housing problem will be settled, which is troubling many countries.

(Continued from page 5)

there only one actor or participant in the matter.

The Apostle Paul cites six evidences that have convinced him of the election of these Thessalonians. And this we may observe, about equally give proofs of the divine as well as of the human in the matter of their salvation: (1) They had been *subjects of Holy Ghost ministration*. "Our gospel came not unto you in word only, but in power, and in the *Holy Ghost*. (2) Their reception of the same was *likewise with an Holy Ghost effect*. "Ye . . . received the word *with joy of the Holy Ghost*." (3) Their outward lives were turned from idols *to serve the living and true God*. (4) They exhibit the Christian graces in the fruit of the Spirit. "Ye were *examples to all that believe*." (5) They became at once *Missionary and Evangelistic* in their spirit: "From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also *in every place*." And (6) they *waited for his Son from heaven*." And in all this they were supported by their faith in Christ's resurrection from the dead. And by their firm confidence and assurance of hope

that they were "*delivered from the wrath to come*."

There is thus a confidence of a *present* salvation with an *anticipation* of *eternal* glory. This is authorized and attested by faith in Christ risen from the dead in our behalf and it is sustained by a momentary readiness for his appearing. This momentary readiness involves and requires the preserving and progressing grace of God for which we pray: and our own *vigilance* with which we *'watch'* *always*.

It is utterly impossible for us by volition of our own to create the love of God in our hearts: "Not that we love God, but that God loved us and gave his Son to be the propitiation for our sins." And, again, "Because ye are sons, *God hath sent forth the Spirit* of his Son into your hearts crying *Abba Father*." And, once more, "The love of God is shed abroad in our hearts *by the Holy Ghost* which is given us."

It is important for us to recognize the *limitations* of our own agency: and likewise important for us to revere the *extent* of God's sovereign operations in the saving of our souls. As a man's free will cannot make him a son of God, neither shall God's sovereign will make him such apart from the consent and concurrence of the man's own will. These two in unison are what constitute "Election." And of this we are bidden to "*make sure*." As to our own part "*sure*" and as to God's part "*assured*." Paul illustrates this—the human and the divine in the matter—when he says: "*My conscience* also bearing me witness *in the Holy Ghost*." And, again when he says: "*The Spirit* beareth witness *with our spirit*." At the Judgment bar of God, where all believers as well as unbelievers must appear, while our accounts of our stewardship and our robes of righteousness must speak for us, neither of these can pronounce the "Well done, good and faithful servant!" nor the assignment, "Enter into the kingdom prepared for you from the foundation of the world." Only *He* can do that!

### The Revival

Everywhere, we hear discussed the need of a Revival—a genuine Revival of religion that will solve the intricate problems of today.

One of the very great books on the Revival is "Great Revivals and the Great Republic," by Bishop W. A. Candler. It is historic as well as religious, and will inspire the patriot with fresh devotion and move the Christian to renewed zeal. This is truly a magnificent book—timely. Bishop Candler makes the need of a revival real, and he also makes real the fact that as long as there are sensibilities in human bosoms the great transactions of the soul in coming to God and walking with him will stir the heart to its deepest depth. One Baptist minister ordered fifty copies to distribute among his brother ministers in New York State.

Get the book and read it and be prepared for your Revival. Fine for the layman as well as the minister.

There are 13 pages of index, 344 pages in the whole book. This complete index enables one to find any desired information at once. Published to sell at \$1.75. We offer some copies at \$1 each. Order of THE HERALD office.

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## OUR BOYS AND GIRLS

### THE BIG UMBRELLA.

Susan was going down to the village to buy some stamps.

"You'd better take an umbrella," said her mother; "I think it is going to rain."

"Oh, I don't think so, mummy," said Susan; "and anyway I haven't got an umbrella."

"Yes, you have," answered her mother. "There's the one Aunt Ethel gave you for your birthday."

Susan made a face.

"But it's so big," she grumbled. "I don't like big ones. If I had a dear little umbrella like May's, I wouldn't mind. I'd always take it. But I hate big ones."

May was the oldest girl in Susan's class, and Susan thought everything May had and did was perfect.

"Oh, run along with you!" laughed mummy. "A big one keeps you much drier."

So Susan had to go off with Aunt Ethel's umbrella, dragging it along behind her as if it were a terrible weight!

It didn't rain as she was going to the post office, but just as she was coming out it came down in great big splashes. Susan put up her umbrella and the rain pattered on it like hail-stones. She was passing the last shop in the village when she heard some one calling her name. She looked up, and saw May sheltering in the doorway.

"Hullo, Sue!" called May. "Could I share your umbrella?"

"Oh, yes," cried Susan gladly. "Come on, May; there's plenty of room!" And the two little girls, arm in arm, splashed along laughing and chatting.

"What a nice big umbrella yours is!" said May; "it keeps us as dry as if we were in a tent."

"It's one Aunt Ethel sent me for my birthday," said Sue. "But I don't like it very much. I wish I had a little one like yours."

"Well, mine looks nice, but it isn't much good," said May. "It's not big enough. It often sends the rain down my neck; it's so small."

And for the first time Susan began to think it might be better to have a grown-up umbrella after all!—Sel.

Dear Aunt Bettie: Will you let a West Virginia girl join your happy band of boys and girls? This is my first letter to *The Herald* and I would like very much to see it in print. I will be sixteen years old January 14. Have I a twin? *The Herald* was sent to our home by a friend, Paul Lawrence, and I enjoy reading page ten. I go to the Pilgrim Holiness Church at Bramwell, W. Va. I really enjoy living for the Lord. I would not exchange what I feel in my soul for anything this world could give. My desire is to be in the center of God's will. I would like very much to hear from some of the boys and girls.

Edith Ruth Howard.  
Cooper, W. Va.

Dear Aunt Bettie I have been a reader of page ten ever since I've been old enough to read anything but this is my first attempt to write. My parents have taken *The Pentecostal Herald* all of their married life and my mother says her father took it when she was a girl at home, so you see it has been in the family quite a while and we love it so much. I have been a teacher ever since I was seventeen and have been teaching for seventeen years, however, this winter I've been at home for the first time in quite a number of years. I went to Memphis twice last summer to hear Bro. Morrison preach. I got to hear him preach four sermons and it was certainly a wonderful experience. Ida Lake. I've heard my sister Ruth speak of you and I thought of you when I was near your home last September. Hester Glover, of Huston, Idaho, my sister Alva sometimes shares your letters with me and they are certainly interesting and helpful as well. You see my sisters have made so many fine Christian

friends through page ten that I would like to do so too, so write to me, please.

Fae Holman.  
Rt. 2, Clarkton, Mo.

Dear Aunt Bettie I have never written to *The Herald* but I have been reading it. It is a very nice paper. My uncle sent it to me for three months and I enjoyed it very much. I am seventeen years of age, a blond, weigh 85 pounds; my height is five feet and one inch. Mother died when I was seven days old. My father is married again. Grandmother took me and I have a good home with my grandparents; they are just like a mother and father to me. I am not saved, but would like to be. Pray for me. Grandmother is a Christian. I would like to see this in print as it is my first letter. Write to me, and I promise I will answer all letters I receive. I like to write letters.

Alice Louise White,  
Rt. 1, Box 101, Elizabeth City, N. C.

Dear Aunt Bettie Will you please move over and let a Virginia girl join your band of happy boys and girls? I am seven years old and in the second grade. My teacher is Miss Ella Burton. My birthday is March 18. Have I a twin? Who can guess my middle name? It begins with E and ends with N, and has five letters in it. I have fair complexion and gray eyes. I enjoy reading page ten. We live on a farm. Daddy died when I was a baby. We live with grandfather and grandmother. I have no sisters. I have one brother older than I. I have one cat. This is my first letter to *The Herald* and I hope to see it in print. I hope Mr. W. B. will be asleep when my letter arrives.

Ruth Hankins.  
Rt., North Tazewell, Va.

Dear Aunt Bettie: Will you let a little Virginia boy join your happy band of boys and girls? I go to school every day and am in the fifth grade. My teacher is Mr. C. E. Clevenger. I am nine years of age. My birthday is May 23. Have I a twin? Mother takes *The Herald* and I love to read page ten. I have dark brown hair, blue eyes and fair complexion. I am four feet, four inches tall. I weigh 72 pounds. We live near the church. Our pastor is Rev. S. E. Brooks. I like to go to church. Who can guess my middle name? It begins with A and ends with N, and has five letters in it. Father was killed in the mines about six years ago. I have a little dog named Billy. I hope Mr. W. B. will be out fishing when my letter arrives.

Glen Hankins.  
Rt., North Tazewell, Va.

Dear Aunt Bettie: How are you? I am going to school every day. I attend the Mission school at Lee City. I am in the second grade. There are three in my class. We have thirteen children in the room. Our school-house has five rooms; two rooms for the children and three for the teacher to live in. Our town has about fifty people in it, and about twenty-five houses. Our town got its name from some people by the name of Lee. There are six in our family. I have two sisters and one brother. My birthday is July 31st.

Carl Rose.  
Lake City, Ky.

Dear Aunt Bettie: I had a birthday today, April 19. I hope you will come to see me this summer. I go to a Mission School.

Your niece,  
Creta Faye Miller.  
Lee City, Ky.

Dear Aunt Bettie I am writing my first letter to *The Herald*. I enjoy reading page ten very much. I am a Christian and belong to the Baptist Church at Sardis, although I attend the Methodist Church at Centerhill. Our pastor is Brother Manderson. I am in the Young People's Sunday school class. Our teacher is Mrs. Strickland. We all like her. We enjoy reading Dr. and Mrs. Morrison's pieces, and the others too. I am a

girl sixteen years old. I am five feet, eight inches tall, weigh 120 pounds. I have auburn hair and gray eyes. My birthday is September 24. Have I a twin? If so, please write me. I would like to hear from all the cousins, or at least a few of them. Will answer any letters received.

Opal Burks.  
Rt. 6, Cullman, Ala.

Dear Aunt Bettie: This is my third letter to *The Herald*. My letters have all been printed. I am an Alabama boy sixteen years of age. I am five feet, ten inches and weigh 150 pounds. I have fair complexion and brown eyes. I go to school at Sylva. We have about 500 pupils, have a nice new school building. I am in the eighth grade. I made some good pen-pals through *The Herald*. I have been writing to one boy two years and he has visited me twice. He is a fine pal. I wonder what became of Pauline Lott? I have lost her address. All of you boys and girls write to me.

Gwen Corbin.  
Rt. 2, Fort Payne, Ala.

Dear Aunt Bettie: Will you please let an Alabama boy have a little space on page ten? I have black hair, brown eyes, weigh 103 pounds and was fourteen years old Jan. 20. I am in the sixth grade. Mrs. Willie Mae Davis is my teacher. There are ten teachers at Sylva and about 500 pupils. We live on a farm in DeKalb county on Sand Mountain.

Alvin Corbin.  
Rt. 2, Fort Payne, Ala.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am nine years old. I go to school and am in the fourth grade. My teacher is Miss Ewing. I go to the Methodist Church. Our preacher is Mr. Bitters. I like him very well. I wrote a letter sometime ago, but failed to see it in print. Please may I see this on page ten.

Pauline Barns.  
Rt. 1, Wapekoneta, O.

Dear Aunt Bettie: We take *The Herald*. I enjoy reading page ten. I am nine years old. I am in the fourth grade. My teacher is Miss Helen Parker. I just love her. My parents are Christians. We have family prayer. I want to live for the Lord. I have one brother fifteen years old. Have one sister five. Aunt Bettie, pray for me. I hope to see my letter in print.

Reba Pickens.  
Rt. 1, Box 49, Heber Springs, Ark.

Dear Aunt Bettie: This is my first letter to *The Herald*, and I would like to see it in print. I have been reading it for almost four years. I enjoy reading page ten. I am seventeen years old. I have brown hair and dark brown eyes. My birthday is October 10. I am sorry to say I was a Christian but have backslidden. Our pastor is Rev. Farriss. He is a good preacher. Mother is a Christian. Father went to live with Jesus eight years ago. I have three brothers and five sisters. I am staying with my sister Bertie, and she takes *The Herald*. Can any one guess my middle name? It begins with A and ends with A, and has seven letters in it.

Emma West.  
Pacific, Mo.

Dear Aunt Bettie: Will you let a little Missouri boy join your happy band of boys and girls? I live four miles south of Gerald on a farm. I go to the Walbert School and am in the fourth grade. I got a gold pin for going to Sunday school a year and not missing a day. I go to the M. E. Church. I am not a Christian but I hope to be one some day. Mother is a Christian. As this is my first letter I would like to see it in print. I have gray eyes and blond hair.

Millard West.  
Rt. 2, Gerald, Mo.

Dear Aunt Bettie: This is my first letter to *The Herald*. I always enjoy page ten. I am eight years old and in the fourth grade. I have brown eyes and brown hair. Can you guess my middle name? It begins with H and ends in F, it has six letters in it. I would like to hear from any of the cousins. I hope Mr. W. B. is in bed asleep when this letter arrives, for I would like to see it in print. I have

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Salutations

II CORINTHIANS 1

that it is the firstfruits of  
A-ch'a'a, and that they  
have addicted themselves  
to the ministry of the  
saints.)  
16 That ye submit your-

the church that is in their  
house.  
20 All the brethren  
greet you. Greet ye one  
another with an holy  
kiss.

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Name .....

Address .....

Parent's Signature .....

one sister eleven years old and a brother five years old.

Elinor E. Ellis.  
Rt. 3, Hartford, Ky.

Dear Aunt Bettie: I am eight years old and am saved and sanctified. I go to Sunday school every Sunday I can. I am in the fourth grade at school. My teacher is Mrs. Hafer. My Sunday school teacher is Miss Lucy Woods. I have light brown hair, gray blue eyes and fair complexion. I have one sister named Norma. I will try to answer any letters I receive from the little friends. As this is my first letter I would like to see it in print. Can any one guess my first name? It starts with W and ends with A; it has five letters in it.

Jean Thaxton.  
Elkview, W. Va.

Dear Aunt Bettie: May I join your happy band of boys and girls? I am ten years old and in the sixth grade. My teacher is Mr. C. B. Arnett. My Sunday school teacher is Mrs. Janett Petty. I go to Sunday school every Sunday I can. I am saved and sanctified and have been a Christian a year. I have light brown hair, bluish gray eyes, and a fair complexion. My birthday is October 16th. Have I a twin? I have one sister named Jean. Can you guess my middle name? It starts with U and ends with E, and has six letters in it. I will try to answer any letters I receive from the little friends. As this is my first letter I would like to see it in print. Daddy subscribes for *The Herald*.

Norma L. Thaxton.  
Elkview W. Va.



## FALLEN ASLEEP

### MOODY.

Colin M. Moody was born in Wayne county, Miss., Sept. 24, 1872, and went to be with the Lord April 5, 1936. He was married to Miss Susie Sims, also of Wayne county, June 14, 1908. He is survived by his wife, seven sisters and two brothers. His sisters are Mrs. W. C. Graham, Mrs. John McQuaig, Miss Annie Moody, Mrs. H. E. Mauldin, Mrs. L. McCulley, Mrs. Nell Thread, and Mrs. Mattie Beach, all of Wayne county. His brothers are George Moody of Laurel, Miss. and E. A. Moody, of Garden Grove, Calif.

Brother Moody was an almost lifelong member of Big Rock Methodist Church, and lived a consistent Christian. He attended and supported his church. He was closely connected with the Frost Bridge Holiness Camp Meeting Association from its beginning. In his death, Wayne county lost one of its best citizens, the church a loyal supporter, and the writer a personal friend and brother in Christ. We look forward to greeting him after awhile in the "Home Over There."

His pastor,  
J. W. Loudenslager.

### LUCAS.

Robert Lawson Lucas was born Feb. 11, 1872, and departed this life Dec. 31, 1935. He was a kind, loving father, a friend to all who knew him. He was devoted to his church and Sunday school, never missing a service, except sickness prevented him going. For some time he had taught the Men's Bible Class at Flemingsburg, and was very much interested in the work. We miss his voice that was often heard singing out on some old hymns, or ready to give an encouraging word. Our minds wander back a few short weeks when he knelt by his chair in our daily devotions and poured out his heart to God. We cannot understand God's providence and a vacancy is left in our home and hearts that never can be filled, yet we have the assurance that he is waiting across the river, where there is no more sorrow.

"I have been through the valley of weeping,  
The valley of sorrow and pain;  
But the God of all comfort was with me,  
At hand to uphold and sustain.  
"As the earth needs the clouds and sunshine,  
Our souls need both sorrow and joy;  
So he places us oft in the furnace,  
The dross from the gold to destroy.  
"When he leads through some valley of trouble,  
His omnipotent hand we trace;  
For the trials and sorrows he sends us,  
Are a part of his lessons in grace."  
His daughter,  
Mrs. Geo. M. Havens.

### JOHNSON.

Mrs. Martha Johnson, aged 82, formerly of Dardanelle and Siloam Springs, Ark., died suddenly at the home of her daughter, Mrs. B. O. DeJernett, Dallas, Tex., March 16, 1936. She was born in Johnson county, Ark., May 8, 1853. October 11, 1874, she was married to Robert A. Johnson, who preceded her in death thirty-three years ago. To this union was born one daughter, Mary Eve, who survives.

At an early age she was converted and united with the Methodist Church, South. She was a devout Christian, her one thought and desire being that she might bring others to the Master's fold. She gave freely of her means for the support of the Church, being especially interested in the missionary work, in which she was active to the very last.

The funeral service was conducted in Dallas, by Rev. W. Harrison Baker, pastor of the Munger Place Methodist Church, prior to the shipping of the remains to Dardanelle. Interment was in Brearley Cemetery where a final service was conducted

by Rev. William Sherman, of Conway, a former pastor, assisted by Rev. E. E. Stevenson of the Methodist Church of Dardanelle. She was a subscriber to The Herald for years and enjoyed its deep spiritual messages.

A Friend.

### HUGHES.

John F. Hughes was born August 6, 1860, at Hamilton, Iowa; died March 10, 1936, after a few days illness, from apoplexy. He leaves a wife and four sons: Elbert F., of Covina, Calif., Fred M., of Lincoln, Neb., Walter, of Council Bluffs, Ia.; Raymond J., of Omaha, Neb., and a daughter, Grace, Mrs. Diephius, of Chicago, Ill. A son, George preceded him in death nineteen years ago. The funeral sermon was preached by Rev. A. A. Smith, pastor Central Church of the Nazarene, Omaha, of which he was a member. Rev. T. C. Webster of the M. E. Church, a friend of many years, assisted. His prayer was masterful in scope and gist. Many friends gathered to pay their respects to the departed. Mr. Hughes was converted and sanctified 48 years ago; the same year he and his wife established a camp at which 150 claimed either pardon or sanctification; he lived and worked consistently for holiness; he also established other holiness camps. Throughout life he was very successful in business; the latter years he met reverses, and they came like a flood, but his experience and life stood steadfast, so much so, that a preacher friend remarked that he watched the life of Brother Hughes as he went through the fire of reverses and his life stood without a taint or a tarnish in all his dealings. Mr. Hughes, as a layman-preacher, was able to set forth the doctrines and teachings of holiness in a plain, easy way, showing how the Scriptures taught the doctrine. The world seems lonely with him gone. He carried an unusual personality. The children and grandchildren mourn the loss grievously, as do also the church and his friends. He has gained heaven at last and we joy in his reward. The body was interred in the family plot of Walnut Hill Cemetery, Council Bluffs, Iowa.

W. W. Ward, Pastor.

## Book Reviews.

"Polity and Practice in Baptist Churches," by Prof. William Roy McNutt, D. D. 275 pages, \$1.50.

The author is a gifted preacher and teacher and has on a much misunderstood subject given us a volume that merits large reading at the hands of Baptists and at the hands of all those in other denominations who would know and appreciate the Baptist position and polity which, because misunderstood, is so often the occasion of adverse criticism, where praise is due. The spirit of the author is fine and the work evidences fulness of preparation for the task in hand. The Pentecostal Publishing Company will be glad to supply this book.

M. P. Hunt.

"A Study of the Kingdom," by Prof. T. P. Stafford, D. D. The Baptist Sunday School Board. 246 pages, \$1.60.

The author has given the most of his life to theological teaching. First, in William Jewell College, and now for a number of years the Professor of Theology in the Baptist Seminary Kansas City, Kan. The author has a trained mind, is something of a metaphysician as well as a logician. If you don't want to think shun his books. As might be judged he is thoroughly at home in the Bible and not infrequently blazes his own path. He disputes positions with the ablest and is amply able to take care of himself. His study of the kingdom did as much to help this reviewer as any one volume of recent reading. His discussion of the millennial problem is

fresh and illuminating. He is a Post, this reviewer a Pre and yet his interpretation of the Scriptures as to the doctrine brings the two schools to hold much, very much in common. To be sure many Scriptures that the Premillennialists interpret literally he gives a spiritual interpretation. I am not so much concerned about any position as I am that I know and hold the truth. This book will help every kingdom lover and will prove an eye-opener to many. If you are seeking light get it. The Pentecostal Publishing Company will supply you with a copy.

M. P. Hunt.

## EVANGELISTIC REPORT.

It is a great privilege to preach the Gospel to people of different denominations and there find those who appreciate the full Gospel and will accept it with all their hearts. During the first two weeks of March I was engaged in a revival in the Methodist Episcopal Church in Cedarville, N. J. The pastor, Rev. Hugh Burgaize, is acquainted with the preaching of full salvation and he has many good people who stand for and accept with all their hearts, the doctrine of entire sanctification. I had a great time and was specially helped by the Spirit in preaching the full Gospel to the people. People from various denominations attended the meetings and much good was done while many sought and found the experiences of pardon and purity.

Rev. Basham, pastor of the Nazarene Church in Bridgeton, N. J., and his good people invited me to spend the week after the close, with them. For three days we had some wonderful services at his church and his people were greatly blessed and helped.

The following Sunday, March 22, I began with Rev. E. C. Oney, pastor of the Nazarene Church, West Chester, Pa. Not many services passed until deep conviction came upon the people and the long altar was more than filled as we improvised an extended "mourners' bench." One night the Spirit came upon the song service and the saints began to shout the high praises of the Lord in Pentecostal fashion. Seekers began to come to the altar of their own accord. With slight exhortation about eighteen came forward and there was no preaching. Such time as we had! Such praying and coming through in old-fashioned style! This is like it ought to be. The congregation continued to increase and the interest also, until the close. Brother Oney is a model preacher and stands for a spiritual ministry and church. He has some of the finest people in the Holiness Movement and his work is growing and making a favorable impression on the people of the city.

I am now with Rev. Hanks, pastor of the Arlington Street Nazarene Church in Akron, Ohio. Seekers are at the altar and finding the Lord. Pray for us.

Winfred R. Cox.

## YOUNG PEOPLE'S HOLINESS LEAGUE.

We are planning to send out gospel teams this summer, and if you would be interested in having evangelistic services, or a rally, especially for young people in your church, or if your church could co-operate with us in having tent meetings in your community, write to Miss Florence Bos, Executive Secretary, 1754 Washington Blvd., Chicago, Ill.



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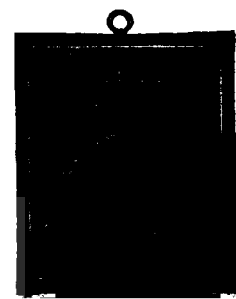
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## SUNDAY SCHOOL LESSON

BY O. G. MINGLEDORFF, BLACKSHEAR, GA.

Lesson VII.—May 17, 1936.

Subject.—Jesus Inspires Honesty.  
Luke 19:1-10; 19:45-48.

Golden Text.—Thou shalt not steal.  
Exodus 20:15.

Practical Truth.—Love for Christ will make a man thoroughly honest.

Time.—Last of March, A. D. 30, and Monday, April 3.

Places.—Jericho and Jerusalem.

Parallel Accounts.—Matt. 21:12, 13; Mark 11:15-18.

Introduction.—Jericho was situated not far from the north end of the Dead Sea and a few miles west of the Jordan. It was destroyed by the Israelites under Joshua. Ahab rebuilt it. In the time of Christ it was a flourishing city. It lay 825 feet below the level of the sea, and was noted for its tropical climate. Many priests made Jericho their home. Many caravans passed through the city under the rule of Rome, making it of necessity the seat of customs. Hence the presence of Zacchæus, chief of the publicans in the city, the publicans being Jews who became tax collectors under the Romans. They were utterly despised by their countrymen, being regarded as the meanest of traitors.

I have just looked in the dictionary to learn the meaning of the word **honesty**; but it has so many meanings that one hardly can tell what it means. However, in the lesson of the hour I suppose it implies square dealing in business affairs. Some men consider themselves honest when they are not. I knew a poor man in great distress to go to a rich neighbor to get the loan of a few dollars. Could he give good security? Yes, very good. The rich man was ready to lend the money needed, but demanded 20 per cent interest. That man boasted of his honesty; but I think he was a thief.

One may be honest in dealing with his fellows, but dishonest in dealing with God. In Malachi 3:8 we read: "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." That is just as true today. Thousands, millions, are robbing God. They live on his bounty, and are too stingy to pay their dues to God. He says they are "robbers." Men are God's stewards. We own nothing. I am persuaded that he will hold us responsible, not only for the one-tenth, but for the use we make of the other nine-tenths. That seems to be the import of the parable of the unjust steward. All in our possession belongs to God. We are free to use what is necessary for our welfare; we dare not squander it. Our responsibility demands careful living and careful giving, inasmuch as we are giving away that which belongs to God.

At the time of the lesson Jesus was making his last journey to Jerusalem. In just a few days he would die on the cross. His enemies had grown very bitter in their hatred of him. All the jealousy and envy in their devil-possessed natures were burning against him. They had determined to get rid of him. Pharisees, Sadducees and Herodians were deadly enemies; but all three groups combined to put Jesus to death. There

was a fourth enemy in the conspiracy—the devil. He was inspiring the other three to carry out his hellish scheme. They were but tools in his hands. As one reads the story he feels that for once hell was doing its utmost. All the furies of damnation were turned loose against the Son of man. Satan and all his imps, whether men or demons, were wild with wrath. If they could only destroy the Christ, Satan's supremacy would be complete—hell would reign without a rival.

Comments on the Lesson Text.

1. Jesus entered and passed through Jericho.—How long he tarried at the home of Zacchæus we do not know; but I get the impression that he spent the night with him; although that is but a surmise.

2. There was a man named Zacchæus.—We have only a few words concerning this man; but they tell a lot. He was a rich, shrewd business man. I think there had been no little rascality in some of his transactions, and that he had much to straighten up, in order to get right in the sight of God. His business was under the public ban. The Jews hated the Romans with perfect hatred. In their eyes paying taxes to those foreign, heathen rulers was the limit of disgrace to their race. They had absolutely no respect for one of their own people who became a publican, a tax collector, under the Romans. That was but natural; for the taxes were "farmed out;" and the collectors often exacted far more than was just. They enriched themselves at the expense of their own people.

3. He sought to see Jesus.—No doubt he had heard much about him; and now he wanted to see him; but he was such a little stumpy fellow that he could not overlook the throng about him. But the opportunity was passing—the wonderful Prophet would soon be gone; something must be done.

4. Climbed up into a sycamore tree to see him.—Not one of our sycamore trees, but a sort of coarse fig tree—sometimes called a fig-mulberry tree. The prophet Amos called himself "a gatherer of sycamore fruit." The limbs of such trees are near the ground, so that climbing was easy. Zacchæus meant business; although I suppose he was moved by nothing more than curiosity; but that is good when it brings one to Jesus Christ. Many have attended revivals out of curiosity, but were saved before they left the place of meeting.

5. Jesus...said, Zacchæus, make haste, and come down; for today I must abide at thy house.—Did you ever hear the like? and Zacchæus a despised publican, one of the chiefest of sinners. A Pharisee wouldn't have entered that house under any consideration. In his estimation Zacchæus was as vile as a pariah dog. But his soul was as precious in God's estimation as the soul of a Pharisee; and Jesus would save that soul; for he came to seek and to save the lost.

6. Received him joyfully.—Mr. Moody used to say that Zacchæus was converted somewhere between the limbs of that tree and the ground as he made haste to come down. I think that was true. He had good symp-

toms when he landed on his feet at the root of the tree.

7. They all murmured...gone to be guest with...a sinner.—The Pharisees thought they were righteous and despised others; therefore Jesus could do nothing to save them. Such as are whole in their own eyes have no need of a physician. Some cults today claim that there is no sin; of course, they have no need of a Savior.

8. Zacchæus stood and said.—Now listen, for here is genuine repentance. "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." That was Old Testament restitution. See Exodus 22:1.

9. This day is salvation come to this house.—What, save as vile a man as Zacchæus instantly? Certainly; for there is no other way for God to save sinners. Now is his time. Zacchæus made God's time his time. That is what every sinner must do to be saved. Forasmuch as he also is a son of Abraham.—That I suppose was a rebuke to the proud Pharisees who would cast Zacchæus out, and count him no longer a son of Abraham. But now he is above a natural son of Abraham—he is a son of Abraham by grace and through faith in the Son of God.

10. Read carefully this verse, and find your place under the blood.

Luke 19:45-48. I hardly know how to comment on this last section of our lesson. It is so simple that a child can understand it, and yet so meaningful that it must stand for the ages to come. The temple had been dedicated to the worship of Almighty God; and Jesus was outraged when he found it turned into a cattle market and a resort of money-changers. I was brought up to have the profoundest veneration for any house dedicated to divine worship. In my childhood days I was never permitted to enter a church with my hat on. I might take shelter in some little country church to get out of the rain; but I could not wear my hat inside that building. I was told to obey the Scripture which says: "Holiness becometh thine house, O Lord of hosts." Thank God! That teaching lingers with me to this day. Many times I have been shocked to see preachers and others walking about in churches wearing their hats and smoking cigars or pipes. I have seen churches desecrated with spittle and old quids of tobacco till my heart has grown sick. Once I lit into a gang of such fellows with such vim that a big chap got so scared that he swallowed his cud like another calf. I can't always do such successful preaching; but I love to do my best when it is needed.

### ANNOUNCEMENTS!

Miss Gladys White has open dates for tent or camp meetings and vacation Bible School. She will assist in leading the music, work with the children and young people, preaching and personal work. If you need an earnest, consecrated worker in your church, call Miss White. She will come for expenses and freewill offerings. Address her 546 Pearl Street, Marion, Ohio.—C. B. Stephens.

Rev. J. R. Parker and Mr. J. Byron Crouse, singer, recently closed a splendid meeting in Carolina Street Methodist Church, Baltimore, Md. Rev. Harry G. Spencer, D. D., is pastor and has done a remarkable work



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in that church. There were a number of conversions and many sought the baptism with the Holy Spirit. There were good congregations and Brother Parker did some excellent preaching, while Brother Crouse led the song services in his usual acceptable manner. A good team are these brethren. Address them, Wilmore, Ky.

Miss Ada B. Carroll, Director of Voice in Asbury College, is going to travel with a Girls' Quartette during the summer, and will be available for meetings for church, tent or camp meetings. The young women who compose this quartette are devout, capable and will be able to lead any kind of religious service. One of the members is an artist, another a soloist, another a pianist, and two of them lead singing and play instruments. This Quartette under the direction of Miss Carroll will be a valuable asset to any meeting. Address, Edna Mae Ball, Wilmore, Ky., for information.

The Rev. Karl B. Justus just closed a very successful evangelistic campaign in the famous Hopedale M. E. Church at Hopedale, Ohio. He and his wife at the piano make a real evangelistic party. Mr. Justus is a



Holy Ghost preacher with a most penetrating and persuasive message. Results follow. He is after souls, and gets them. If you are after an evangelist who knows how to work in a church and win your members to Christ, I can recommend him and his wife if you are fortunate enough to secure any time from him. He can be located at Brown's Home, Indiana, Pa., his headquarters.—Rev. R. H. Williams, D. D., Vice-President Asbury Theological Seminary.

May 19, 6:15 P. M., Eastern Standard time the National Hymn Sing Association will broadcast over N.B.C. a Charlie Tillman program which no doubt his friends will be glad to listen in on for the entire program will be his songs exclusively giving the history of each one. Brother Tillman writes us that he will soon have an open date for a meeting and he insists that he does not care for extra large places. He really prefers villages to cities. He has a financial plan which makes that part of it easy on the people. He will be glad to explain this to pastors interested. His address is Tillman's Crossing, Atlanta, Ga.

April 12 a good revival came to a close at the Methodist Episcopal Church, Fullerton, Ky. Rev. William Kelley, of West Union, Ohio, was the evangelist; he preaches the full gospel under the unction of the Holy Spirit. Brother Kelley believes in preaching the Word, and it is remarkable how much of it he can quote from memory so that it searches hearts in a wonderful way. A goodly number were converted, reclaimed, and sanctified, and the good work of the meeting is reflected in the greater interest in and attendance upon the prayer meeting and the Sunday services. I am very glad to recommend Brother Kelley, and expect to have him help me at two other points on this charge. Pray for us and the work of God in this needy field.—H. J. Hervey, Pastor.

Dr. Warren C. McIntire, of Wilmore, Ky., conducted an Evangelistic Campaign at this point from April 8 to 19. Finding a church in a state of great discouragement, Dr. McIntire launched into a series of close, searching messages that unearthed much of the cause of discouragement. Quickly the interest revived, many souls were saved, a few were reclaimed, several sanctified, and three fine young men claimed definite victory over a long-standing tobacco habit. As a result the whole church has been toned up, the young Christians established, and a new note of joy and victory has replaced the old feeling of discouragement. We are giving God the glory for this precious visitation of the Spirit. For two months preceding the revival a daily prayer meeting for revival was held at the church, and the results surely prove the old saying, "It pays to pray."—Harry W. Webster, Livermore, Calif.

I am writing of the revival meeting held in Flora, Ill., United Brethren Church, which closed Easter Sunday. This meeting was in charge of Evangelist T. L. Terry, of Stanford, Ky. There was an epidemic of scarlet fever, yet our attendance was good, and interest fine. The messages delivered by Rev. Terry, were timely and made the church to see that there was a place in the realm of God's

grace, that many of them had never reached. Thirty-five persons came to the altar of prayer for conversion or sanctification. The church is in better condition for effective work in the advancement of the kingdom than before the meeting. Mrs. Terry led the singing part of the time and gave fine assistance in personal work, and also proved very efficient in altar instruction. We can recommend them to any church that wants some real gospel preaching. Your brother in Christ.—Homer E. Longbrake, Pastor of Flora First U. B. Church.

#### PROTECTION, KANSAS.

Just closed a great revival in the Methodist Church at Haxtun, Colo.; 136 persons found a definite experience at an altar of prayer. Rev. Alexander Bryans was the pastor, and had been preparing the people for a revival for some months. There had not been a real revival where people actually found God for many years in this church. Many said this was the greatest revival in the history of the church. The revival spread to other churches and communities and is continuing in the community. Am now in a meeting at Protection, Kan., in the Methodist Church. This is a real battle here but people are finding God at every service. Wish to get in touch with a good singer and personal worker. Must be a Methodist and know music and be able to lead large choirs and handle Children's and Young People's work. Prefer a young single man who wishes to get started in the evangelistic work.

Roy T. Johnson,  
Neelyville, Mo.

#### NOTICE!

Dr. J. A. Huffman, A. B., B. D., widely known as a scholar, minister, author, lecturer, and educator; who for the last fourteen years has been connected with Marion College, and since 1927 Dean of the Winona Lake School of Theology, has accepted a position at Taylor University as Dean of the School of Religion.

Dr. Huffman received his A. B. degree from Bluffton College, and his B. D. degree from McCormick Theological Seminary, and has done post graduate work in the University of Chicago. He has traveled through Palestine and the countries where the Word of God was originally written. He has done actual excavation work in Palestine as a member of the Staff of the Joint Expedition of the Pittsburgh-Xenia Theological Seminary and the American School at Jerusalem. He is thoroughly trained in the field of Bible and Theology.

Dean Huffman is an author of wide repute, having written nine books. Many of these books have had a large sale, one of which has had a circulation of five thousand. Among these books written by Dr. Huffman are: "A Guide to the Study of the Old and New Testaments," "Biblical Confirmations from Archaeology," "Voices from Rocks and Dust Heaps of Bible Lands," "With Christ During Passion Week," "Building the Home Christian," "Youth in the Christ Way."

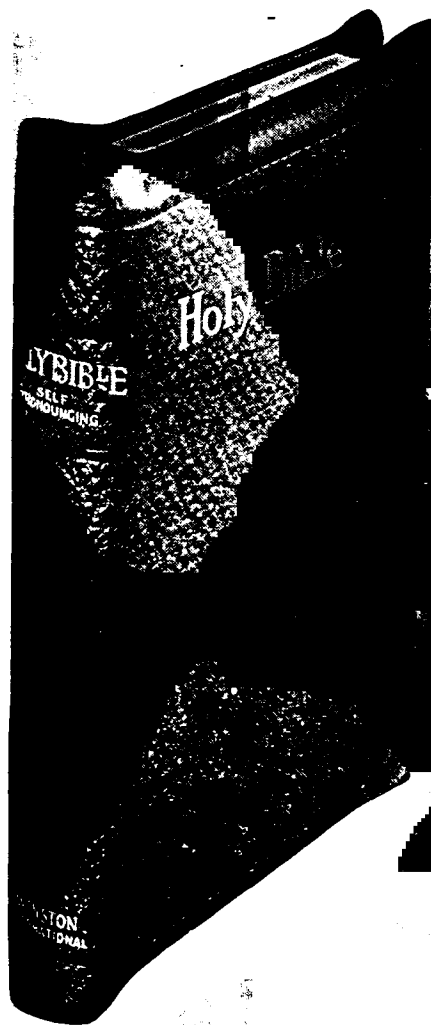
Dr. Huffman has recently completed a speaking tour in the colleges and Bible schools from Buffalo, N. Y., to Los Angeles, Calif. He is a popular lecturer and a great Christian leader. He is an ordained clergyman of the Mennonite Brethren in Christ.

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#### SPECIMEN OF TYPE

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. 2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they

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land, Ind., is a co-educational, inter-denominational college, now in her ninetieth year. The present school year closes on June 2; with the commencement activities beginning on May 29. Robert Lee Stuart.

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#### CHRIST OR THE WORLD?

The hum of the world, the fast pace of its life,  
Is but for a moment, and passes with strife.  
It beckons some, "Here!" and calls them to come,  
But what is the medal when the race is run?  
It offers its pleasures, its joy and its fun,  
But where is the peace, when all has been done?  
With laughter and merriment your life it adorns,

But what are your thoughts when you waken at morn?  
Where has gone the time that so lately you spent?  
Where is the fun with which you were content?  
Ah! But you seek it yet again.  
There is something I know, that is greater than this,  
Which is far more important than the world's vain bliss.  
It's an anchor to my soul and a joy in my heart;  
A promise to Heaven, where the world has no part.  
This something is Jesus, who calms my soul;  
Who protects me in love, though the billows do roll;  
Who keeps me and guides me with a Savior-like care;  
Who warns me of the precipice, else danger be there.  
My Jesus is precious, so faithful and true;  
Not tarnished by the world, but always new.  
My Jesus is forever, though the world is soon done,  
And I can still have Him with me when Eternity's begun.

Charles Ritenberg.

#### THIRD ROUND—CARLSLE DISTRICT, KY. CONFERENCE.

Tilton, Clover Hill, May 17, A. M.  
Oxford, May 17, P. M.  
Sharpsburg and Bethel, Sharpsburg, May 24, A. M.  
Saltwell, Rose Hill, May 24, P. M.  
Paris, May 31, A. M.  
Hutchison, May 31, P. M.  
Warner P. Davis, P. E.



## EVANGELISTS' SLATES.

**ARMSTRONG, O. I.**  
(Chazy, N. Y., Box 96)  
Lincolnton, N. C., April 28-May 10.  
Spartanburg, S. C., May 12-24.  
W. Blocton, Ala., May 21-June 14.

**BECK BROTHERS.**  
(1019 So. 4th St., Louisville, Ky.)

**BEERY, J. A.**  
(3720 So. Wigger St., Marion, Ind.)

**BENNETT, FRED E.**  
(1321 Stever Ave., Flint, Michigan.)  
Ft. Wayne, Ind., May 6-10.  
Sunnyside, Wash., May 24-June 7.  
Seattle, Wash., June 14-28.

**BLACK, HARRY**  
(Newsboy Evangelist, Holiness-Prophetic Evangelism, 511 Coleman Ave., Los Angeles, Calif.)  
Bradford, Pa., April 30-May 12.  
Salamanca, N. Y., May 13-18.  
Hyattsville, Md., May 19-23.  
Dallas, Tex., May 28-June 1.  
Nebraska Camp Meeting, June 7-14.

**BRASHER, J. L.**  
(Attalla, Ala.)  
Kannapolis, N. C., May 24-June 7.  
Arlington, Tex., June 18-28.  
Bentleyville, Pa., July 9-19.

**BUDMAN, ALMA L.**  
(Muncy, Pa.)

**BUSSEY, M. M.**  
(535 Kendall Ave., Los Angeles, Calif.)  
East Point, Ga., May 1-10.

**CALLIS, O. H.**  
(409 N. Lexington Ave., Wilmore, Ky.)  
Jenkins, Ky., May 3-17.  
Lore City, Ohio, June 26-July 5.  
Lake Arthur, La., July 8-20.  
Scottsville, Texas, July 23-Aug. 2.  
Lexington, Tenn., August 3-16.  
Clarksburg, Md., August 20-30.

**CARNES, B. G.**  
(Wilmore, Ky.)  
Kings Mountain, Ky., April 27-May 10.  
Monticello, Ky., May 11-24.

**CARTER, JORDAN W.**  
(Wilmore, Ky.)

**CAROTHERS, J. L.**  
Rosalia, Kan., April 26-May 9.

**CHURCH, JOHN R.**  
(Conf. Evangelist, 636 S. Green St., Winston-Salem, N. C.)

**COCHRAN, HERMAN L.**  
(Fort Worth, Texas)

**COUCHENOUR, H. M.**  
(240 Grove Ave., Washington, Pa.)  
Roscoe, Pa., May 4-17.  
Hendrysburg, Ohio, May 18-31.  
Bellaire, Ohio, June 1-14.  
New Cumberland, W. Va., June 15-28.

**COX, DORSEY M.**  
(1148 Bristol Terrace, Akron, Ohio)  
Kings Mountain, N. C., May 8-24.  
Asheboro, N. C., May 26-June 7.

**COX, F. W.**  
(51 6th St., S. E., Massillon, Ohio)

**COX, W. R.**  
(712 Silver Ave., Greensboro, N. C.)  
Pontiac, Mich., May 3-17.

**CROUCH, EULA B.**  
(Evangelist and Children's Worker, Lawrenceville, Ill., Rt. 1)

**CROUSE, J. BYRON**  
(Rt. 3, Box 476, Greensboro, N. C.)  
Cascade, Va., April 27-May 10.  
Schoolfield, Va., May 11-24.

**CUNNINGHAM, MOODY B.**  
(Box 2372, DeSoto St., Memphis, Tenn.)  
Newburn, Tenn., April 26-May 10.  
Bogalusa, La., May 31-June 14.  
Selma, Ala., June 14-28.

**DICKERSON, H. N.**  
(2608 Newman St., Ashland, Ky.)  
Champaign, Ill., May 3-17.  
Mansfield, Ohio, May 19-31.

**DILLON, W. R.**  
(Evangelist, Holton, Ind.)  
Brookerville, Ind., May 6-20.

**DONALDSON, GEO. K.**  
(Wellsville, Ohio.)  
Henning, Ill., April 27-May 10.

**EDWARDS, L. T.**  
(Preacher and Accordionist, 27 So. 6th St., Arkansas City, Kan.)  
Hoisington, Kan., May.  
Kansas City, Kan., June.

**EDWARDS, WESLEY G.**  
(415 Kendall Ave., Los Angeles, Calif.)  
Time taken until Spring, 1936.

**ELLIOTT, P. F.**  
Moers Fork, N. Y., April 26-May 10.  
Maysville, Ky., May 17-21.  
Broomes Island, Md., June 7-21.  
Renton, Md., July 27-August 5.

**FAGAN, HARRY**  
(Blind Singer, Pianist and Children's Worker, Shelby, Ohio.)  
Lancaster, Ohio, May 10-31.

**FERGUSON—CSEHY EVANGELISTIC PARTY.**  
(Dwight H. Ferguson and his Csehy Musical Messengers, Cardington, Ohio)  
Warren, Ohio, May 6-17.  
Detroit, Mich., May 20-26.  
Akron, Ohio, May 31-June 14.

**FLORENCE, L. O.**  
(208 So. Walnut Ave., Wilmore, Ky.)  
Greenville, Ill., April 13-May 30.  
Connersville, Ind., May 3-31.  
Louisville, Ky., June 1-22.

**FOSSIT, D. W. AND WIFE.**  
(1039 E. Kentucky St., Louisville, Ky.)  
Seelyville, Ind., May 3-24.  
Milan, Ind., June 10-28.

**FOSTER, J. W.**  
(Manchester, Ohio)

**FOWLER, W. O.**  
(722 Madison Ave., Cambridge, Ohio)  
Evansville, Ind., May 4-17.  
Boswell, Ind., May 18-31.

**FUGETT, O. B.**  
(2613 Newmala St., Ashland, Ky.)  
Wichita, Kan., April 28-May 10.

**GADDIS-MOBER EVANGELISTIC PARTY**  
(Olivet, Ill.)  
Newton, Kan., April 27-May 10.  
Mitchell, So. Dak., May 11-24.  
Osborne, Kan., May 25-June 7.  
Petrel, No. Dak., June 11-21.

**GOODMAN, M. L.**  
(Ionia, Mich., 408 1/2 W. Wash. St.)  
Northville, N. Y., April 26-May 10.  
Cambridge, Md., May 17-31.  
Colorado Springs, Colo., June 11-21.  
Pasadena, Cal., June 24-July 5.

**GREGORY, LOIS V.**  
(Waterford, Pa.)  
Ripley, N. Y., April 27-May 10.  
Fairmont, W. Va., June 1-14.  
Panama, N. Y., June 22-July 5.

**GROGG, W. A.**  
(418-24th St., West, Huntington, W. Va.)  
Fort Seybert, W. Va., May 4-17.  
Carnard, W. Va., May 24-June 7.  
War, W. Va., June 10-23.

**HAMES, J. M.**  
(Greer, S. C.)  
Gastonia, N. C., May 4-17.  
Anderson, S. C., May 19-31.  
Montevideo, Minn., June 5-14.  
Anderson, Ind., June 16-28.

**HOOVER, L. S.**  
(Tionesta, Pa.)  
Elwood Park, Chicago, Ill., Apr. 13-May 3.  
Chicago, Ill., May 10-24.

**HORTON, NEAL**  
(Mountaineer Evangelist, Riverview, Ky.)  
Middleburg, N. Y., April 26-May 10.  
Amsterdam, N. Y., May 17-31.

**HUSTON, R. D.**  
(212 Maple Ave., Wilmore, Ky.)  
Pensboro, Ky., May 3-17.  
So. Greenfield, Mo., May 18-June 1.  
Pleasureville, Ky., June 7-21.

**HUDNALL, W. E.**  
(613 E. 37th St., Savannah, Ga.)

**HUMMEL, ELLIS**  
(Cincinnati, N. Y.)  
Orwell, N. Y., May 4-17.  
Altmar, N. Y., May 18-31.

**JENKINS, ROSCOE**  
(Carrollton, Ky.)  
Edwardsport, Ind., May 3-17.

**JOHNSON, ANDREW**  
(Wilmore, Ky.)

**JOPPIE, A. S.**  
(1117 Liberty St., Allentown, Pa.)  
Ola, Michigan, June 14-28.  
Dover, Delaware, July 4-19.

**KENDALL, J. B.**  
(116 Forest Ave., Lexington, Ky.)  
Two Harbors, Minn., June 7-28.

**KENNEDY, ROBERT J.**  
(Gospel Singer, 3443 Westminster, Dallas, Texas)  
Kennedy, Tex., May 1-24.  
Flaton, Texas, May 27-June 7.

**KUTCH SISTERS.**  
(Singing and Playing Evangelists, 707 Lehman St., Lebanon, Pa.)  
Sam's Creek, Md., May 10-17.

**LEWIS, H. E.**  
(Engineer-Evangelist, 421 So. 16th St., Terre Haute, Ind.)  
Sayre, Pa., May 3-17.  
Ypsilanti, Mich., May 20-31.  
Olean, N. Y., June 5-14.

**LEWIS, M. V.**  
(517 N. Lexington Ave., Wilmore, Ky.)  
Pulaski, Va., April 26-May 10.

**LEWIS, JOS. H.**  
(Wilmore, Ky.)  
West Palm Beach, Fla., May 17-31.

**LEWIS, RAYMOND**  
(Song Evangelist, 316 Euclid Ave., Van Wert, Ohio)

**LINCOLN, F.**  
(Gary, Ind.)  
McDonald, Pa., April 28-May 10.  
Franklin, Pa., May 12-24.  
Oskaloosa, Iowa, May 29-June 7.

**LOWMAN, J. WARREN**  
(Box 916, Bethany, Okla.)  
Marlow, Okla., May 4-17.

**LUDWIG, THEO. AND MINNIE E.**  
(Evangelists, 772 N. Euclid Ave., St. Louis, Mo.)  
Bloomfield, Iowa, April 27-May 10.  
St. Louis, Mo., May 12-28.  
North St. Paul, Minn., May 31-June 14.  
Kansas City, Mo., June 19-30.  
Madison, Wis., July 12-26.

**LONG, CLAUD H. AND SISTERS.**  
(3335 N. 29th Ave., Denver, Colo.)  
Anderson, Ind., April 27-May 10.

Coshocton, Ohio, May 12-24.  
Cincinnati, Ohio, May 25-June 2.  
Emporia, Kan., June 3-16.

**LYON, REV. AND MRS. OSCAR B.**  
(New Albany, Pa.)  
Indianapolis, Ind., April 26-May 24.  
Belleflower, Mo., July 5-Aug. 1.

**MARTIN, E. C. AND PEARL**  
(146 King Ave., Columbus, Ohio)  
Indianapolis, Ind., April 29-May 17.

**McBRIDE, J. B.**  
(General Delivery, Pasadena, Calif.)  
Pasadena, Calif., May 5-10.  
Osage, Okla., May 24-June 7.

**McCOMBS, CLYDE AND SON.**  
(Preacher, Cornet, Euphonium and Xylophone, 2421 Dilman St., Terre Haute, Ind.)

**McCRORY, WILBERT T.**  
Elmore, Ind., May 10-24.  
Frankfort, Ind., May 31-June 14.  
Forest, Ind., June 19-July 5.

**MILBY, M. OLAY**  
(Greensburg, Ky.)  
Nashville, Tenn., April 27-May 10.  
Bentonville, Ark., May 11-24.  
Nashville, Tenn., May 25-June 7.

**MILLER, JAMES.**  
(Indianapolis, Ind.)  
Ottawa, Ill., April 26-May 10.  
Martinsville, Ind., May 17-31.  
Carothersville, Ind., June 7-21.

**MILLS, CLARENCE L.**  
(Singer, Children's Worker, Chalk Artist, 1645 S. 11th St., Lincoln, Nebr.)

**MINGLEFORTH, O. G.**  
(Blackshear, Ga.)

**MOORE, JOHN E.**  
(Song Evangelist, 2923 Troost Ave., Kansas City, Mo.)  
Chattanooga, Tenn., May 3-10.  
Olivet, Ill., May 21-31.  
Anderson, Ind., June 1-14.  
Kansas City, Mo., June 18-28.

**MORROW, HARRY W.**  
Hewitt, Minn., May 10-24.  
Nebo, Ill., June 1-14.  
Manville, Ill., June 21-July 5.  
Ridgeview Park, Pa., July 3-12.  
Kampsville, Ill., August 14-24.  
Flint, Mich., Sept. 13-27.

**NETTLETON, GEORGE E.**  
(302 E. Nineteenth St., Sioux Falls, S. D.)  
Beardsley, Minn., April 26-May 10.  
Ashley, N. D., May 31-June 14.  
Leola, S. D., June 15-28.

**OVERLEY, E. R.**  
(54 W. Central Ave., Delaware, Ohio)  
London, Ky., May 10-27.  
Delaware, Ohio, May 28-June 5.  
Ashley, Ill., June 7-21.

**PARKER, J. R.**  
(415 North Lexington Ave., Wilmore, Ky.)  
Hillsboro, Ky., May 11-24.  
Samson, Ala., June 7-21.  
Elba, Ala., June 22-July 5.

**PAUL, JOHN**  
(University Park, Iowa)

**POCOCK, B. H.**  
(133 Parkman Rd., N. W., Warren, Ohio)

**QUINN, IMOGENE**  
(909 N. Tuxedo St., Indianapolis, Ind.)

**REID, JAMES V.**  
(2912 Meadowbrook Dr., Ft. Worth, Tex.)

**REES, PAUL S.**  
(1400 E. 78th St., Kansas City, Mo.)  
Lexington, Ky., May 10-24.

**RIDOUT, G. W.**  
(Pentecostal Publishing Co., Box 774, Louisville, Ky.)  
Letts, Ind., August 10-16.

**ROBERTS, T. P.**  
(321 Belview Ave., Wilmore, Ky.)  
Turner's Station, Ky., May 1-17.  
Pt. Royal, Ky., May 18-31.

**ROEBUCK, L. H.**  
(Evangelist and Musician, Bentonville, O.)  
Corbin, Ky., April 27-May 16.  
Wurtland, Ky., May 17-31.

**ROGERS, MONNA M.**  
(Westerville, Ohio)

**SHAW, BLISH R.**  
(Song Evangelist, 1463 103rd Ave., Oakland, Calif.)  
Month of May open.

**STUCKY, N. O.**  
(41 West Park Ave., Columbus, Ohio)  
Columbus, Ohio, May 10-24.

**TERRY, T. L.**  
(Rockdale, Ind.)  
Rockdale, Ind., May 3-17.  
Georgetown, Ky., May 18-26.  
Peoria, Ill., May 31-June 21.

**THOMAS, DANIEL LLOYD**  
(1713 Johnson St., Keokuk, Iowa)

**THOMAS, JOHN**  
(Wilmore, Ky.)  
Redwood Falls, Minn., May 4-17.  
Nerstrand, Minn., May 18-19.

**TULLIS, W. H.**  
(Loyalton, So. Dak.)

**TRYON, J. C. AND DOROTHY**  
(328 So. Lorraine St., Wichita, Kan.)  
Colorado District, April 14-May 24.  
Kingman, Kan., May 26-June 14.

**VANDERSALL, W. A.**  
(Findlay, Ohio)

**VANDALL, N. B.**  
(303 Brittain Rd., Akron, Ohio.)

**VINSON, R. H.**  
(Song Evangelist, Wilmore, Ky.)  
Salvisa, Ky., June 15-July 26.

**WILSON, D. E.**  
(2040 Euclid Ave., Schenectady, N. Y.)  
Roanoke, Va., May 3-17.  
Stafford, Kan., May 21-31.  
Ft. Worth, Tex., June 1-14.  
Evansville, Ind., June 21-July 5.

**WHITLOCK, Wm. E.**  
(East Washington St., Upland, Ind.)  
Cincinnati, Ohio, May 29-June 8.

**WILLIAMS, L. E.**  
(Wilmore, Ky.)  
Boone, Iowa, June 18-28.

**ZEITS, DALE G.**  
(608 W. Freeman St., Frankfort, Ind.)

## Camp Meeting Calendar

## KANSAS

Stafford, Kan., May 21-31. Workers: Rev. D. E. Wilson, Oscar L. Battin, Mrs. Lela Battin, Miss June Dillon. Write Mrs. Susie A. Shrauner, 210 So. Keystone, Stafford, Kan.

## KENTUCKY

Glasgow, Ky., July 24-August 2. Workers: Rev. H. C. Morrison, Rev. R. D. Brown, Alvin York.

## MINNESOTA

Newport, Minn., (Red Rock), June 25-July 5. Workers: Revs. Jno. R. Church, Harry E. Jessup, Bishop B. T. Badley, Iva D. Vennard, Julia Hibbard, Fletcher College Quartette. Write Dr. G. G. Vallentyne, 3400 Park Ave., Minneapolis, Minn.

## OHIO

Sharon Center, Ohio, June 25-July 5. Workers: Dr. H. C. Morrison, Dr. Joseph Owen, Mr. Raymond Lewis, Miss Anna McGhie, Miss Eva Clausen. Write L. W. Durkee, 1024 Dover Ave., Akron, Ohio.

## NEW YORK

Cohoes, N. Y., July 12-26. Workers: Rev. Paul Coleman, Rev. A. J. Shea, Geo. P. Woodward, Henry and Vera Davis, Write Ethel Boal, 1667 Becker St., Schenectady, N. Y.  
Freeport, L. I., N. Y., July 29-August 9. Workers: Rev. C. H. Babcock, D. D., Rev. L. S. Hoover, Rev. Malcolm Cronk.

## CLASSIFIED AD

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This is a valuable work on the atonement and holy living. . . choice chapters which will sanctify many souls. Commissioner Brengle takes under consideration such subjects as The Trial of Faith Wrought into Experience, Texts That Have Blessed Me, The Blessedness of the Pentecostal Experience, etc. Price, 50c.



E. O. HOBBS' REPORT.

During the present Conference year, which began Sept. 1, 1935, I have assisted in five revival meetings, and in all of them God has given souls and a measure of spiritual success. They have all been under the auspices of the M. E. Church, South. The first was at Palestine, Ill., a new church having been organized about two years. They do not have a large membership, and as yet do not have a church building, but they have some excellent spiritual people, and God is blessing their efforts. We had some fine services and a few were blessed.

We next labored at Jackson, Tenn., with Trinity M. E. Church, South, Rev. M. C. Yates, pastor. This was my fourth meeting with Brother Yates, and every one of the four has been a genuine revival. He is a fine pastor and always prepares the way for a genuine spiritual revival. Trinity church has 450 members; an excellent plant, and some fine people. We had good congregations, splendid attention, fine co-operation, and genuine spiritual results. A number sought the Lord and about thirty claimed to find him during the two weeks' meeting. A number of ministers and Christians from other churches were present at different times. We enjoyed our labors with this good pastor and excellent people. I preached over the Radio twice, and I learned of at least one genuine conversion as a result.

My next meeting was at Worthville, Ky., with Rev. E. M. Armitage, my second meeting with Brother Armitage. He is one of God's loyal men, and always stands by God's truth and God's man. We had some excellent services with this church. Good crowds were in attendance part of the time and deep conviction was on the people. A few souls yielded to God; about twelve claimed definite victory in the meeting. There are some bright Christians at Worthville. I enjoyed my stay and labors with them.

I next held forth at Stonefort, Ill., where my son is pastor. We had some extremely cold weather during this meeting but our crowds were fairly good in spite of the weather, and we had some great services. Souls sought God in earnest and a number were converted and sanctified. My son has done a fine work in this church and community. This was my second meeting in this church. We were on the Radio over WEBI, Harrisburg, Ill., one morning during the meeting.

My last meeting was at Worden, Ill. I was there nineteen years ago. It is one of the most difficult places to get a crowd I ever saw. Our crowds were never large, but in spite of small crowds we had some of the deepest conviction I ever saw and a few souls really found God. Most of the professions were of sanctification, as only a few professed sinners attended the meeting. The power of God was so great that when one attended the service for only one time he got under deep conviction for sin. There are some of the brightest of saints at Worden and they really pray and get hold of God. A work that will stand the test of time and judgment was done, and a few souls of excellent material were added to the church. Four out of these five meetings were return engagements, and I had assisted every pastor before in other places. I regard it as a good

testimony to my work when pastors and people desire my services for other meetings. If any one desires my services I am available for meetings on terms of a freewill offering. In over thirty years as a minister laboring in different sections of the country I have never placed a price on my meetings. You can reach me by addressing me at Clay City, Ill.

E. O. Hobbs.

DAVID'S LAST WORDS.

By Anne Ellen Kittle.

The last words of the dying are usually sublime. If he or she is a saint they are still more exalting and noble. When a soul stands where it knows that only a few more breaths are his, until he goes out into the unknown then, if ever, he is truthful toward God and man.

The dying thief confesses his theft; the murderer seeks to unburden his soul by confession; but if he is unwilling to confess, he remains silent, not anxious to bring further condemnation to himself by lies.

David was a ruler after God's own heart. In verse thee, (2 Sam. 23:2-5) he said, "The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God."

What is it to be just? "The way of the just is uprightness." Isa. 26:7. "The just man walketh in his integrity." Prov. 20:7. "The just shall live by faith." Rom. 1:17. "Let it suffice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your exactions from my people, saith the Lord." Ezek. 45:9.

What is it to rule in the fear of God? "Men of truth, hating covetousness." Ex. 18:21. "The fear of the Lord, that is wisdom." Job 28:28. "Have grace whereby we may serve God acceptably, with reverence and godly fear." Hebrews 12:28. "Be not high-minded, but fear." Romans 1:20. Such rulership is blessed, indeed. "And he shall be as the light of the morning when the sun riseth, even as a morning without clouds; as the tender grass springing out of the earth by clear shining after rain."

Evidently, David was conscious of his shortcomings as a perfect ruler, for he made confession: "Although my house be not so with God." But when Jesus comes again to set up his kingdom and rule it, we may expect to see the entire fulness of that promise. "Yet," said David, "he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow." 2 Sam. 23:12-16. David encouraged himself in his dying hours in the thought of God's covenant, ordered in all things and sure. He trusted in God to the end.

We are all rulers. Some are rulers over millions, some of thousands, some of hundreds. To others, it is given to rule over one, that one, self. God will have us first to learn to rule our own spirit, for "he that ruleth well his own spirit is better than he that taketh a city." We are on trial. They who have rule over others will do well to remember, "He that ruleth over men must be just, ruling in the fear of God." Its practice will make dying beds easier.

"Pray without ceasing and in everything give thanks."

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## WAY OF FAITH

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, Ky., Wednesday, May 13, 1936.  
at Louisville, Ky., Postoffice as Second Class Matter.

Vol. 48, No. 20.  
\$1.00 Per Year.

## WOE TO THEM THAT ARE AT EASE IN ZION

By The Editor



HE lamentations that come to our desk from every quarter of this nation from earnest, devout people who are not soured nor cranky faultfinders, but who believe the Bible, love God, and who desire the salvation of souls, are enough to make the heart sick.

The lack of preaching that produces conviction, that breaks the heart, awakens the conscience, stirs the soul, makes the backslider to feel his danger, brings the sinner to repentance and the believer to an entire consecration and trust in the blood of Christ for cleansing, is fearful to contemplate. The cry for a Spirit-filled ministry who do not seek the world's wealth or its offices, but who are consecrated wholly to the Lord and are seeking the lost souls of men, comes from every quarter.

One of the serious difficulties in the way is the fact that a class of men—officials, pastors and others—who are not preaching a gospel that saves the soul, shut up their churches against those who would do so; they seek to keep out of their community the men whose hearts are on fire with a great desire to see the lost brought to Jesus. Meanwhile, Satan sees to it that the fanatical and false teachers—the wolves in sheep's clothing—get in and bring destruction.

We are in receipt of a letter from a devout brother who is in great distress over the spiritual dearth in his part of the country, the inactivity and apparent carelessness among those who should be promoting the work of God. He tells us that Eddyism and Russellism are making headway, not only among the people, but among the leaders and officials of the church. The pastors of these people managed to keep holiness evangelists away from their people; they succeeded in protecting them against the Wesleyan doctrine as taught in the Bible, but they failed to protect them against the doctrines of Eddyism and Russellism. Being refused the bread of the Father's house, they have been filling themselves with the husks that swine should eat.

If there ever was a time when the doctrines of Methodism should be preached, that the people should be alert, full of prayer, faith and power, and using every possible means to spread the good news of full deliverance from sin, that time is now. We must give the people an opportunity to hear the full gospel; it is one of our highest and holiest obligations. God is raising up young men who know the truth, and who are longing to deliver the message of the Lord. Let us give them a chance to bring the word of God to the people, in spite of men and devils. As we have traveled over this land we have had opportunity to look over the spiritual wastes and to hear the expressions of sorrow and grief from the anxious, burdened hearts

who are longing for a spiritual awakening. We have been made to see the necessity of greater activity on the part of those who believe in a full salvation. Let us make this one of the most aggressive years of all our past history in pressing revival work on all lines in every place.

### No Surrender, No Compromise, No Armistice.

In the nature of things, this must be the position of those ministers of the Gospel and lay people who accept Jesus Christ as revealed to us in prophecy, in the Gospels, in the Epistles, and in personal experience. Such persons cannot surrender their faith and assurance to that increasing number of preachers and people who have forsaken the Christ revealed in the Holy Scriptures and have created in their thinking a Jesus of their own.

This modern Jesus, created by modern liberalists, had no pre-existence, was not born of a virgin, was not in any special sense the Son of God, did not perform miracles, could not forgive sins. His crucifixion and death, according to their teaching, have no place of value in the salvation of souls. They deny his resurrection. They have no Christ to offer to the world and, really, there is no place for such preachers or teachers in the Christian Church. These people are far more in harmony with those infidels who speak out in plainest, blasphemous terms of our Lord and Savior.

The false teachers are doing the Church far more harm than the open and blatant skeptics on the outside of the Church. They are placing their mental and spiritual poison in the very springs of life, the streams of which flow through the Church, deceive and destroy the faith of the young and older people who are not established and need instruction and exhortation for the strengthening of their faith rather than those who tear down the very foundation and leave them stranded in the wide and desolate Sahara of unbelief and restlessness of soul.

If there ever was a time when the faithful ought to be alert, earnest, and positive in preaching and teaching the real Christ of the Bible, that time is now. Unbelief is so widespread, so insistent, and sometimes so nicely dressed up that, if possible, it would deceive the very elect. Our Lord Jesus used some very plain language with reference to those who deceived and destroyed the little ones. I see no hope, from any teaching I can find in the Bible, for these men who do away with the Christ who is offered to us in the Scriptures, and put a stumblingblock before the tired feet of the struggling multitude who know nothing of the joy and peace that come to those who find in Christ a Savior. The faithful preachers of the Gospel and those laymen who believe and love the truth as it

is in Christ, and support the Gospel, cannot surrender, compromise, or agree upon any sort of an armistice with these destroyers of the faith. We ought to have a Methodist Church absolutely faithful to the teaching of John Wesley and those mighty men of God who were associated with him in the great spiritual awakening, out of which came Methodism, which, for a century, was a tremendous spiritual force in the world.

A great revival of spiritual Christianity is the greatest need in the world today, and is possible. The Gospel has lost nothing of its power; the plain teachings of the Holy Scriptures with reference to the fall and sinfulness of mankind, and the power of our blessed Savior to forgive and cleanse, if faithfully preached, will have the same gracious results that it had in the times of Wesley, and when the sainted Asbury rode through this nation sounding the trumpet of a full redemption through the blood of our crucified Lord.

There ought to be a way to separate the wheat from this dangerous chaff. The enemies of Jesus Christ ought not to be permitted to deceive the people and hinder the work of God. The situation is a serious one. Not only is the value of human souls at stake, but the morals of the nation are at stake; the preservation of a decent and progressive civilization is at stake. Unbelief cannot produce good citizenship, safe and sane leadership in Church or State. We ought to have a Methodist Church in this nation whose ministers are full of faith, preaching with apostolic power, and not hindered and contradicted by those men who know nothing of the great doctrines of the Word of God that have in them power to save the people from sin.

### The Christian Home.



HE Christian Home is one of the most important factors in our civilization. The child mind is, in a sense, empty, eager, receptive, and retentive. The best and most enduring education received in the course of life is that given by intelligent, pious parents to their children while young.

It is impossible to exaggerate the importance of the wide, wholesome influence of the Christian home where children, from their very childhood, and up through early youth, and to young manhood and womanhood, are taught to believe the Bible, to reverence God, to keep the Sabbath; to be truthful, honest, sober, industrious, economical, kindly concerned for their fellowbeings, patient and forgiving, and always ready to render assistance to the unfortunate and needy.

These are the great lessons that make for good citizenship, respect for law, thrift, building of comfortable homes, and all of

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# LIGHT ON VITAL QUESTIONS

Rev. G. W. Ridout, Corresponding Editor

## I.



It was said of Moody, when he was stirring England for God and souls, that he was not a "mere stirrer-up of excitement, but a calm preacher of Jesus Christ; men went to hear him, not only by thousands, but by tens of thousands. Not only the common people heard him gladly, but very uncommon people — Prime Minis-

ters, Earls, Duchesses, Members of Parliament, Members of Congress, Doctors of Law, Doctors of Divinity and Clergymen by the hundreds. . . . The doubters were convinced, wicked men were converted, and there was a great turning of thoughts and hearts Godward."

A woman in one of his meetings was greatly distressed in her soul on the theater question (which, however, Moody didn't mention). She said, "I tell you, Mr. Moody, that sermon on the indwelling Christ yesterday afternoon just broke my heart. I admire him, and I want to be a Christian, but I don't want to give up the theaters."

Mr. Moody said, "Please don't mention them again. I don't want to talk about theaters. I want to talk to you about Christ." So he took his Bible and read to her about Christ. But she said again, "Mr. Moody, can I go to the theater if I become a Christian?" "Yes," said Moody. "You can go to the theater just as much as you like if you are a real, true Christian, and can go with his blessing."

"Well," she said, "I am glad you are not so narrow-minded as some." She felt quite relieved to think that she could go to the theaters and be a Christian. "But," said Moody, "If you can go to the theater for the glory of God, keep on going; only be sure that you go for the glory of God. If you are a Christian you will be glad to do whatever will please him."

"I really think she became a Christian that day. The burden had gone, there was joy; but just as she was leaving me at the door she said: 'I am not going to give up the theater.'" In a few days she came back and said: "Mr. Moody, I understand all about that theater business now. I went the other night. There was a large party at our house, and my husband wanted us to go, and we went; but when the curtain lifted everything looked so different. I said to my husband, 'This is no place for me; this is horrible. I am not going to stay here. I am going home.' Her husband said, 'Everyone has heard that you have been converted in the Moody meetings, and if you go out it will be all through fashionable society. I beg of you don't make a fool of yourself by getting up and going out.'" "But," she said, "I have been making a fool of myself all of my life." The theater hadn't changed, but she had got something better.

## II.

We have a threefold enemy which the Christian is expected to fight if he intends to go through. There is no easy way to heaven.

"Sure, I must fight, if I would reign.

Increase my courage Lord;

I'll bear the toil, endure the pain.

Supported by thy word."

Commercial figures sometimes furnish an index as to the trend of modern life, its follies and fashions. In one year American women put on their skins 52,500 tons of

cleansing cream, 26,250 tons of skin lotion, 19,109 tons of complexion soap, 17,500 tons of nourishing cream, and 2,375 tons of rouge.

Dr. Sheldon writes: "Have just been looking over Uncle Sam's statistics covering items of money spent by the great American common people last year. For example: Over \$1,000,000,000 spent for cigarettes, an average of \$7.50 per person. Manufacturers spent over \$38,000,000 advertising four different brands of cigarettes. Over \$275,000,000 for perfumery and face paint, and over \$650,000,000 for jewelry, and \$700,000,000 for candy. Over \$1,000,000,000 for theaters and movies. Over \$90,000,000 for chewing-gum. Nearly \$1,000,000,000 for ice-cream and soft drinks. Uncle Sam is authority for the statement that the American people spend more every year for candy than they contribute to all their religious organizations. If we add up all the items above, it will make a sum greater than the cost of all our churches, schools, hospitals, asylums, and philanthropic societies put together.

"A friend suggested a plan for paying off all the embarrassing church debts that now hang over our hundreds of churches. He suggested that all the members, for one year, abstain from spending money for movies, candy, tobacco, jewelry and soda water. Reckoning 30,000,000 church members in America of the different denominations, if every one of them stopped spending money for these articles, and each member put into the church treasury the amount they have been spending for these luxuries, if they are unnecessary to health and happiness, my friend says the amount thus saved for the Church, at no loss of any sort to the church, members would pay off every church debt from Portland, Maine, to Portland, Oregon, and from the Great Lakes to the Gulf of Mexico, and leave enough in the treasuries of the churches to Christianize the world."

## III.

What intolerable nuisances are tobacco and the smoking habit! Conditions in this matter are worse than ever; traveling on trains and bus one has to endure, not only men smoking, but women and girls and, at the journey's end, one has to carry off the odor of tobacco smoke. Time was when, to see a woman smoke, was a rarity, and was always a sign of inferior manners; now travelers who want to ride in comfort have to endure all manner of smoke nuisances. Here is another argument to be considered by Christians, so called, who indulge in the smoke habit. If one has a habit which is a nuisance and an annoyance to others, should not the Golden Rule be applied, "Do unto others as you would that others should do unto you."

Is it a sin to smoke? Suppose we consider it from another standpoint: Is it good manners to befool the air of the home in which you are a guest, or the bus or train in which you travel, with your tobacco smoke, while your Christian friend or friends have to endure headaches and other physical sufferings because you indulge in a very questionable habit?

Rev. Self-Please was pastor of the church at ———. Sister Goodwill had sons and daughters of high school age. The cigarette craze was raging among the boys and girls; this mother was trying to keep up a Christian home, and was constantly having to meet the tobacco issue. The girls wanted to smoke cigarettes because other girls were doing it; boys, likewise; one of their chief arguments was: "Well, our pastor smokes pipe and cigarettes, why can't we do it?" What a dilemma

for that mother! If any man should be a pattern to the flock, certainly it should be the preacher! But touching the matter of example, all Christian believers should be patterns of godliness, purity, cleanliness, sobriety and good manners.

## IV.

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. 4:8. The Scripture is powerfully illustrated from this story from Russia, as told by Dr. Sheldon:

"I recall, many years ago, hearing a very interesting story—whether it is true or not I do not know. It came out of Russia, long before the Communistic regime. It seems that a certain atheist was parading up and down the countryside, pouring out his verbiage against the very thought of God and ridiculing all those who believed in God. On one occasion he addressed a group, gathered in a large hall. He stirred them to a high pitch and then he hurled an invitation to God, that if there be a God, he reveal it by smiting him to death. Of course, God did not, and so he turned to his audience and said, 'See, there is no God.'

"Whereupon, a little Russian peasant woman, with a shawl about her head, arose to speak. She addressed her remarks to the speaker and said, 'Sir, I cannot answer your arguments. Your wisdom is beyond me. You are an educated man. I am merely a peasant woman. With your superior intelligence, will you answer me one question. I have been a believer in Christ for many years. I have rejoiced in his salvation and I have enjoyed my Bible. His comfort has been a tremendous joy. If, when I die, I come to learn that there is no God: that Jesus is not the Son of God; that the Bible is not true and there is no salvation. nor Heaven, pray sir, what have I lost, by believing in Christ during this life?' The room was still. The audience grasped the woman's logic and then they turned to the atheist, who by that time was swayed by the woman's simplicity, and in quiet tones he responded, 'Madam, you won't stand to lose a thing.'

"Then," answered the peasant woman, 'You have been kind and answered my question. Permit me to ask another. If, when it comes your time to die, you discover that the Bible is true; that there is a God, that Jesus is his Son and that there is a heaven and a hell, pray sir, what will you stand to lose?' Of course, the logic was so overwhelming that the crowd leaped to its feet and shouted in ecstasy. The atheist had no answer."

## V.

That was an ingenious remark made by John McNeil, Scotch Evangelist, when he said that he had the latest information on why the Levite and the Priest passed by on the other side, when that certain man was robbed on the Jericho road and left to die. McNeil said: "These men were on their way to a Conference on Social Service and had no time to look after a half-dead man." This is the weak spot in the present day ministry.

Rev. Philo Know-it-all became so absorbed in the social salvation question that he went further into debt to take a trip to Russia and study the social problem as the communists were working at it; he came back and turned his Sunday night services into a forum, attended by a group of socialistic folk, and his prayer meeting was taken up by lectures on world affairs. Of course, he lost his crowd and, before long, he will lose his church, because the church of our Lord cannot be built up on man-made communistic plans.



## EXPERIENCES OF A CIRCUIT RIDER

E. Hampton Barnett



HE family of the Circuit Rider has increased by two the past few years. Death came along in two homes and left two girls to shift for themselves. Two children are not enough for a Circuit Rider who grew up in a family of seventeen, and two who lived with us. So we brought a young lady home with us when her mother died. She is now barely twenty-two and will graduate from one of our state colleges this summer.

Last fall the wife of the Circuit Rider's oldest brother passed on, leaving seven in a young family to shift without father or mother. The Circuit Rider was shaving one morning when the thought came to go and get the sixteen-year-old girl left in this family, without an opportunity for education. This announcement was made and the minister and his wife were off toward the destination. The next day we returned with our third daughter, who was registered in high school making good grades.

The principal of the school said he did not see how we could send one girl to college and three to high school. He receives twice as much salary as we do, and in addition to that his wife is on his faculty. The salary of the Circuit Rider is always small. It is hard to understand how a preacher's wife can take such a small amount and make it go so far. But we are on our way now, with college facing us again after next year, but there are no fears in the camp. Long ago the Master said: "Go ye—and, lo, I am with you alway." Somehow the preacher can lay hold on the promises of Christ and do more with them than any family known to the world. There is that hope in Christ that brilliantly lights us to a better day.

The strange thing about our large family is that it gets larger all the time. The day never passes with us alone. We do not want it to ever come to the loneliness of a selfish family. Young people come and go out of the parsonage during the weeks. They know they are ours and we are theirs. Some of the boys rush upstairs to the improvised radio set, others to the open fire, some with a Latin book asking the minister's daughter to help them translate in exchange for a Geometry theorem. What makes it more Christlike, people of other races feel free to come in and find a welcome along with the rest. During a recent reception of members into the church the Circuit Rider received some Romans, Greeks, and Barbarians. The church makes no difference; they are our friends and brothers.

The young people have a good time at the parsonage; sometimes they make a raid on the ice box, or the pantry, leaving a wreckage of candy, sandwiches and other delicate foods which they have sampled. But they have never torn up the rugs and proceeded with a dance, and they are not likely to begin at this late date. A family is to be pitied which has nothing to offer its young folks except questionable amusements. We have always attempted to give our young folks the best in travel, picnics, swimming, clean sports, and magazines. They always share their pleasures with their friends with a glad welcome.

These are treacherous days, full of evil. We can do nothing better than to attempt to guard our children against the perils that hang over their heads. Every minister knows the problems he faces when young folks are doing the things which should not be done. The high school with its dances, wild parties, alluring calls to youth is a problem in the home of the minister's family. It becomes more of a problem when ministers themselves chaperone the dance, and sponsor the amuse-

ments questionable to those of us who seek the best for our children. These are days of compromise and selfishness. We parents who desire a better situation in life for our children will have to listen to the jeers and insults that come from a beer-soaked, liquor-drinking generation seeking to destroy our civilization.

A few years ago, back on the farm, the minister's children could be kept within bounds. But there are a few farms left; there are no "way back" places now. We are in touch with the whole world. The farmer boy and girl can go to the town as easily as the town boy himself; and it was a sad day when this situation came upon us. Our social structure is no longer confined to any given community, but is as wide as the range of an automobile. We shall have to become accustomed to this situation and adjust ourselves to it. Fortitude in our youth today is more needed than ever. The highways are strewn with wrecks, road houses, beer joints, questionable and wild places in which the modern generation goes for their amusement.

It will take stronger characters if we withstand the onslaught now being waged against our youth. Those who ride the turbulent streams and maintain their integrity are building enduring character and spiritual strength that the next generation will need.

As the coming of the robins is a harbinger of spring, so that shaving period is the beginning of manhood. The other morning the boy in the parsonage, who used to sit on his high chair, came into the bathroom and said that he wanted to shave that fuzz off his face. This was a real experience for us both. He took the straight razor, after refusing the safety, with the statement that he would cut himself with it. He put on a nice spread of lather, looked at himself a moment, and asked how to use the razor. Instead of using it the way he was instructed, he held the blade perpendicular and scraped the lather off leaving his face smooth, tender and brown. He used some other articles to slick his hair back until every hair matched and ran back smoothly, with the twinkle of youth ready for his adventure in romance. Then said he: "Dad, may I have a dollar?" Now, Circuit Riders and dollars have little dealings with each other. He succeeded in getting twenty-five cents and off to parts unknown, but when asked who the fair one in the case was, he smilingly said: "Ah, Dad, I would not ask you that?"

Along with the crocus, red bird, and trailing arbutus, be careful not to call him either, but rather Tarzan or some great personality. How necessary it is to still understand that boy! It does not take much to satisfy him. A few sandwiches, hightop shoes, fishing rod, dog, hatchet, blanket, and the great outdoors. Already, long before the robins came, we have ducked under the laurel along the creek, leaving the first tracks in the sand along that river for the spring. Here they go, through the thicket, over the melting snow, now in the sand, then again back under the mountain laurel, up the hill and down until mid-afternoon Saturday. That first picnic dinner prepared in the open by the Circuit Rider and his son, accompanied by three neighbor boys. What a life! Though it may seem like the Circuit Riders do not have time, and granted they are hard-driven men, yet there is an occasional Saturday when school is out that belongs to the boy and the girl. They must not be turned loose to others to furnish them the pleasure they desire in the wide-open spaces. They need the comradeship of the father and mother; if they do not get that they will find other friends who may not be as wholesome for them.

We recently, accompanied by two other

boys, went far back where the Boy Scout camp is built, and spent an afternoon. He is a scout now pulling toward his fourteenth year. There has been a long standing engagement with us that we get the Christmas tree together. We waded the snow on the top of the Allegheny, far back into the place where the beauties grow blue, stately and lovely. We climbed the barren hills of Kentucky, and again the snowcapped mountains of the West Virginia hills, my boy and I. Somehow, I believe he will look back through the dimness of these years and say, "Well, Old Dad has been a pal of mine through all these years." It is with the prayerful hope that these pleasant times together will build something into his soul and life that will be enduring in the midst of a shifting life.

The other night we lay on his bed together to listen to his radio. Each had his headgear on. When the folks returned the Circuit Rider awoke to find the program still going on, and the boy lying fast asleep with his headgear twisted to one side, but the voice was coming over the air to the sleeping youth. If we could all put on the same sort of gear and listen to the same things our boys hear, we would better know how to help them to a more abundant life.

(Continued)

## REQUESTS FOR PRAYER

Mrs. N. L. D.: "Please to pray that I may be healed of nervous breakdown, and that I may be filled with the Spirit."

Mrs. W. S. P.: "Please to join us in prayer for my sister who is seriously ill, that if it be the Lord's will she may be restored to health. If God sees fit to call her home, pray that she may be fully prepared to go in peace."

Mrs. F. E. B.: "I desire the prayers of THE HERALD readers that I may be healed of nervousness, so that I may attend church."

A reader asks THE HERALD Family to remember her brother in prayer that he may be restored to health; also for a man who has been called to preach, that he may step out on God's Word and never turn back.

Mrs. P. R.: "Will THE HERALD readers pray for me, as I am very sick and need divine help."

A sister asks that prayer may be heard in behalf of loved ones for whom she is burdened.

Rev. Otis G. Andrews is in a meeting in Phoenix, Arizona in the Brooks' Memorial Methodist Church, and requests prayer for the meeting. He is to begin a meeting in Greenland Heights Church, Memphis, Tenn., June 1, and also requests prayer for that meeting.

Mrs. J. T.: "Please to pray for my little girl that her eyes may be healed, and she may be saved from blindness."

## FOR THE GRADUATE,

And especially the Christian boy or girl, we recommend and offer the daintiest, most beautiful edition of "Kept for The Master's Use," by Frances Ridley Havergal. Miss Havergal so touchingly and effectively makes plain why our lives, our moments, our hands, our feet, our voices, our lips and our silver and gold should be kept for Jesus. One's spiritual life will be greatly enriched after having read these wonderful chapters. Surely the Lord is speaking through the author. She makes so very plain, how, when we place our talents at the Lord's disposal his multiplying power makes them such a blessing to humanity.

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# THE HERALD PULPIT

## THE CHRISTIAN HOPE AND MINISTRY

A sermon in condensed form preached at Camp Sychar, August 11, 1935, by Rev. Paul S. Rees.



I am asking you to hear some words found in 1 John 3:1-8. The language of the text is located in the third verse of this reading: "Every man that hath this hope in him purifieth himself, even as he is pure."

You will observe that in the wording of this text-clause there is an interesting combination of the universal and the particular. "Every man"—that is universal. "That hath this hope"—that is particular, limited. The second qualifies the first. It is "every man," to be sure, but it is every man *belonging to a certain class of men*, a class consisting of those who are the happy possessors of a distinctive and glorious "hope."

What is this hope of which John is speaking? The answer is not far to seek. In the immediate context we read: "We know that when he shall appear, we shall be like him; for we shall see him as he is." "He shall appear!" Just *that*, with all that is associated with it and implied by it, is the prime hope of the New Testament Church.

### THE FOUNDATION ON WHICH THIS HOPE RESTS

Two statements, one in the first verse and one in the second, claim our notice. Both of them are to John so tremendous as to be exclamatory. This from verse one: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" And this from verse two: "Beloved, now are we the sons of God." The two together confront us with the truth that "this hope" is rooted in nothing less than *the experienced fact of Christian sonship*.

But, you say, we are all the sons of God. Have not many of our most renowned preachers told us eloquently and insistently about the "universal Fatherhood of God and the universal brotherhood of man?" So runs the comment that one may hear on all sides. And the whole thing adds up to this: that we are not "rightly dividing the word of truth." When we read our Bibles discerningly, we discover that, while all men are the *creatures* of God, they are not all the *sons* of God. When the term is used in a truly Christian sense, "sonship" denotes a distinctive moral and spiritual relationship. Hence, in verse ten of our context we come upon these plain words, which reflect the historic conceptions and convictions of the Church of Jesus Christ: "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." There is no easy-going, sprawling universalism about that. It defines the issue; it classifies us. Sonship implies birth; birth means life; life, in this respect, springs from a conscious, vitalizing contact with the living Christ. Dwight L. Moody, who was not a college man, once turned to a friend and said, "You don't know that I have a degree, do you?" His surprised friend, admitting ignorance, asked him what degree it was. Replied Mr. Moody, "I have a B. A. It means 'Born Again.' God gave it to me." It is a degree, thank God, that one can have whether he has ever met a college professor or seen a parchment. Indeed it is a degree one *must* have if he is to see the Kingdom of God.

Can we today say with John, "Now are we the sons of God?" Has the gracious moral miracle of the "new birth" been wrought in us? If it has, we are joyously aware of it.

"His Spirit beareth witness with our spirits that we are the children of God." There is, moreover, the more or less obvious evidence that John refers to in verse 1: "Therefore (because we have had a spiritual rebirth) the world knoweth us not, because it knew him not." We have lost our identity with the world-group and gained a new identity with the children of the Kingdom; we have lost our affinity with the world-spirit and found a new affinity with Kingdom-values and Kingdom-virtues. Glorious transformation!

Thrice happy is that soul, wherever found, who knows—inwardly and assuredly knows—what John is talking about. Such a soul sings:

"I once was an outcast, a stranger on earth,  
A sinner by choice and an alien by birth;  
But I've been adopted, my name's written down—

I'm an heir to a mansion, a harp and a crown.

"I'm a child of the King,  
A child of the King;  
With Jesus my Savior,  
I'm a child of the King!"

Let nobody waste his pity on the followers of Jesus. Not commiseration but congratulation is what they deserve, for they have ceased to be the devil's nobodies and have become the grace-crowned sons and daughters of the Lord Almighty.

### THE FEATURES BY WHICH THIS HOPE IS DISTINGUISHED

Specifically two features are mentioned. For one thing this hope is characterized by an element of *mystery*: "It doth not yet appear what we shall be;" and further, it is characterized by an element of *certainty*: "but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Look for a moment at "this hope's" aspect of mystery. "Christ in you," says Paul, is "the hope of glory." But it turns out, as one studies his New Testament, that this word "glory" suggests far more than it actually describes. There is about it the wonder of withheld details, the sustained fascination of something superbly beautiful that one glimpses but cannot fully view. Turning to the book of Revelation, we find that much of what is said concerning the heavenly destiny of which the children of God are to be the happy inheritors is given to us in the form of negatives. No tears! No death! No pain! No night! No curse! We are told about the things that will *not* be present, that will, indeed, be forever past, in that supernal tomorrow.

The effect of all this is to create and sustain a blessed curiosity. "It doth not yet appear what we shall be," so we shall keep our eager eyes on the far horizon over which the King of Glory shall one day spread the blissful splendors of a day whose light will never dim and whose sun will never go down. He has told enough about that day and the glory that shall then be revealed to give us "songs in the night" and to kindle within us a high purpose to know the full meaning and to possess the full measure of our everlasting destiny.

Preachers, bring your eloquence; poets, bring your imagination; artists, bring your brush of beauty; hymn-writers bring your genius for figure and phrase; we want your

contributions, one and all, to our appreciation of the "glory which shall be revealed in us." But when you have done your noble best, and have received our gladly given thanks, we shall still carry in our singing hearts the Bible-grounded confidence that the fulfillment of our hopes will as far transcend the dreams you have inspired as a chalk-artist's sketch of it is surpassed by the color-drenched abyss of the Grand Canyon. "It doth not yet appear what we shall be!"

But if our Christian hope is characterized by this element of mystery, it is featured also by the element of certainty. A threefold certainty it is, according to John. We are confronted by three divinely dependable 'shalls': (1) "He *shall* appear," (2) "We *shall* be like him," (3) "We *shall* see him as he is."

Whatever differences of interpretation there may be among earnest Bible students with respect to the prophetic scriptures, with whatever caution or brashness we may treat the apocalyptic sections of Holy Writ, of one tremendous fact we may be unshakably sure: "He shall appear!" At the end of an age which began with Calvary and Pentecost, an age that is already two thousand years old, there is going to be a glorious and awful re-appearing of the Lord of Glory. We are to keep this mighty truth steadily before us and live daily under its shaping influence. We are, like Paul, to "love his appearing" and, with such a prospect before us, we are, like him, to fight a good fight, finish our course and keep the faith.

"He shall appear!" Then what? "We shall be like him!" Here is a second item of certainty by which our hope is distinguished. John treats the matter of likeness to Christ in two distinct ways. Let us not confuse them. One is present, one is future; one is clearly a spiritual likeness, the other a bodily likeness. Our text says: "Every man that hath this hope in him purifieth himself, even as he (Christ) is pure." All that is now necessary is for us to see that the moral experience of Christian holiness, which means—let us say it carefully—*Christlikeness of disposition*, is not reserved for the future but is required here and now. What then is that likeness to Christ which the future holds for us and which his second advent will confer upon us? Answer: it is primarily likeness to his resurrection form; it is, if you will, bodily likeness. Of this the Holy Spirit says, speaking through the Apostle Paul, "For our conversation (citizenship) is in heaven; from whence also we look for the Savior the Lord Jesus Christ: who shall change our vile body (also rendered, "the body of our humiliation"), *that it may be fashioned like unto his glorious body*, according to the working whereby he is able even to subdue all things unto himself." (Philippians 3:20, 21).

See that body being taken down from the cross at Calvary—the body of Jesus. See those loving hands prepare it for burial and lay it away. Roman soldiers are about to seal it in the tomb. So take a good look at it. You will never see it like that again. Let the "third day" come. See that body walking in the garden—the same, yet not the same. Follow it—so far as you can. To your mortal vision it disappears, then re-appears. Look! it needs no open doors in order to gain entrance to or make exit from the room or house to which it *wills* its presence. A thing

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## A Dry Awakening.

REV. JAMES I. SEDER, A. M.



RIGHT forever on the scaffold,  
Wrong forever on the throne;  
Yet, that scaffold sways the fu-  
ture,  
For, behind the dim unknown,  
Standeth God within the shad-  
ows,  
Keeping watch above his own."

Religious and moral leaders still confidently believe this. Right may be on the scaffold and wrong upon the throne, but at last, wrong will be vanquished and right triumph. The legalized liquor traffic is not here to stay. True, it is a long, hard struggle. It has always been so with all human uplift movements. Noah saw the race wicked, overwhelmed and destroyed by the flood; yet the earth was repopulated. Israel was enslaved in Egypt, but was delivered by the Almighty's hand to enter into their promised heritage and become the world's most influential race.

The liquor traffic is not here to stay. It is wrong in principle, inexpedient in practice and cannot survive, once men get their eyes opened. "Behold, I make all things new," says One who has the will, wisdom and power to bring this about. Temporary setbacks of a righteous cause only stir up its militant advocates to buckle on their armor tighter, press the battle harder, with a firmer grip of faith in him, whose they are and whom they serve, and victory is certain.

The Wets are again forging weapons for the Drys. They did this before the dry era came. They carry on worse now, letting down the bars even to the children. Barmaids sell liquor unabashed. Women stand up to the bar and drink. Liquor promises are ruthlessly broken. They crowd in their saloons wherever possible. They have no fear of God nor man, and have no regard for homes. The Sabbath does not concern them—it never did. They seem more greedy than ever before. Their advertising in press, on bill-boards and radio is an abomination. No name is too sacred to be besmirched by beer foam. Utterly false and misleading statements concerning great national leaders like George Washington and Abraham Lincoln, are used in liquor advertising to boost sales and swell their exchequer. Wets will not advertise the fact that Lincoln was a pledged abstainer and temperance advocate, and that George Washington lived a century before prohibition had become constitutional law, and under very different conditions and times. Nor does he, in his diaries, advocate use of liquor.

The Wets' word before repeal—and since—was simply *wet*. Like Ivory Soap, "It Floats"; and their pre-repeal promises have all 'floated' away. They only wanted 'beer and light wine' then. What all do they not want now? "The saloon shall never come back," promised a wet presidential candidate. But it is here, just as drys foretold, with side entrance, bars, brass rails, mirrors, swinging doors, immoral back rooms and all former debauchery. Wets said no liquor would be sold to minors and they would obey the law. They are breaking them beyond recognition.

These facts are waking up the people to renewed activity for the protection of their homes and highest interests. Local option campaigns and elections are being instituted. Six whole counties and two county seats in effect equivalent to county elections voted dry. Out of 16 elections instituted by the drys, they lost only two. Election of a dry legislature is again stressed. The goal still is state and national prohibition. With present day ample, speedy international transportation, clearly nothing but world-wide

prohibition will really solve this problem. No agency but the power of Christ's gospel in human hearts can accomplish this stupendous work. What a task for Christians the world over! If no drunkard shall enter heaven, as the Bible so logically teaches, then what a trumpet call to service sounds from the four corners of the earth!

Local and national prohibition must come first. The National Convention of the Anti-Saloon League of America earnestly and prayerfully sounded the call of "full speed ahead" for this dry shore. This is "The Church in Action" against the drunkard making, body and soul-destroying traffic. The Church carries the Master of sea and storm. This conquering Hero knows no defeat. He will surprise the wets and their evil cohorts by reaching the dry shore ahead of schedule, at the sunrise of a new and gloriously happy day. Faith wins.

The record of repeal and attempted liquor control is shocking beyond belief. Our state police figures show that under repeal, highway fatalities have more than doubled, and injuries have trebled. Drunken driving and other reckless driving and road violations brought 2534 revocations in 1935, but only 441 were reinstated, as against only 841 revocations in 1934. This shows an increase of 1693, or over 300 per cent. This is so appalling as to make the highways seem positively dangerous. Drunkenness has alarmingly increased. One county jail, which had an average of one or two drunks each week-end under prohibition, has been having from 40 to 72 inmates each Sunday under repeal. The Logan jail had 193 guests Sunday, October 5, more people than worshipped in any Logan church that day, states Rev. E. B. Ewing, head of the State Anti-Saloon League, caused by liquor mainly. In Charleston, arrests for drunkenness in 1932, the last year before legal beer, were 3468; in 1935 these figures had risen to 6798, or almost double.

When drunkenness and drunken driver fatalities and injuries are rising like a rapidly swelling stream, when hospitals for inebriates are rapidly filling, when hearts and homes by the thousands are being broken, men and women are sinking into the depths through liquor; and when the nationally promised \$750,000,000 liquor revenue far away fails to cover the cost of its collection and the injuries, want, misery, crime and ravages it causes; and when the traffic is causing an increasing breakdown of morals, education, religion, law and ideal government, every Christian and good citizen should bestir himself and courageously do his best by earnest prayer, dissemination of the truth, and right voting, to overthrow this iniquitous traffic. All things are possible with God. "The King's business requireth haste." Let his forces rally to the conflict. God and one are a majority. A hard warfare is ahead, but victory is certain. God stands within the shadows, keeping watch above his own.

(Continued from page 4)

of superb beauty and unspeakable wonder—this spiritualized body of the risen Christ! And, wonder of wonders, our future bodies are to be patterned after HIS. Bodies that are painless, diseaseless and deathless! What powers of locomotion and penetration! What possibilities of exploration and achievement! To such enchanting prospects does our "blessed hope" point us.

Then "we shall see him as he is!" Peter, James and John saw the Christ of the incarnation, the Christ of the seamless robe and the pillowless head, for weeks and months, and we may well believe that the glory of his character grew upon them with the passing of the years; but one day, on the mountain top, they saw the Christ of the transfiguration. It was an unveiling that enthralled them, foreshadowing, as many of us believe, what it will mean to "see him as he is." In-

deed, I venture to suggest that infinitely more alluring and rewarding than any or all of the ravishing vision of the Lord Christ himself. Above the beauty of jasper walls and golden pavements and gates of pearl and river of crystal, above it all—that WONDERFUL FACE! The face of the Man—the God-Man—Who went to Calvary for us! Out of John's description of the heavenly order of things in Revelation 22, there flashes nothing more exquisitely lovely than the sentence which assures us that "they shall see his face."

### THE FRUIT WHICH THIS HOPE PRODUCES

"Every man that hath this hope in him purifieth himself." Have you come to realize the fact of spiritual sonship? Have you been born again? Do you now entertain the hope of seeing the Lord of glory as he is? If you do, says John, if your hope is genuine and intelligent, it will lead you to give earnest attention to the matter of personal holiness. Think not that you can keep alive the hope unless you have an intense concern about the holiness of heart and righteousness of life to which such hope inclines you. There is recognition here, as there is in so many passages of the New Testament, of the Christian's unmet need. To be sure, the need has been met provisionally in our Lord's perfect atonement, but it remains for the soul who has been forgiven to make a definite appropriation of Christ in his sanctifying fullness.

Thus we see that John recognizes, not only the Christian's deeper need, but also the necessity of his co-operation with God as a responsible agent in the meeting of that need. The words "purifieth himself" do not mean a self-achieved holiness; they speak to us of the human side of that mystic partnership with Christ into which we voluntarily enter when he is in fact "made unto us... sanctification." We purify ourselves by receiving him as the Purifier.

It is a simple question, as I understand it, of distinguishing between the *means* and the *use* of the means. Let this illustration serve in the absence of a better one. I make a trip from Chicago to New York. On arrival at Grand Central Station I say I have made the trip. As a matter of fact the trip was made by a fine, fast train operated by the New York Central Railroad. I was merely a passenger. The *facilities* were those of the New York Central; the *use* of them was mine. With all their trains running every day, I would never reach New York unless I chose to purchase a ticket and board one. Our sanctification is of God; that is, he has made it possible through the atonement of Christ and offers to make it actual through the indwelling of the Holy Spirit. Our sanctification is of ourselves; that is, we choose to make use of the gracious provision in Christ's atonement and to receive the proof thereof in the cleansing ministry of the Divine Spirit. It is this second aspect of Christian purity that finds emphasis in our text.

Hold these facts in mind:

The *authority* for our purification is in the character and will of God. "Be ye holy, for I am holy." "This is the will of God, even your sanctification."

(Continued on page 9)

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# ASBURY ALUMNI PAGE



Containing contributions from Trustees, Faculty, Alumni, and students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

## "Concerning Himself."

DELOS H. CASSELS.

"And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."—Luke 24:27.



SOME of the ancients, and some of the most learned of the moderns think Luke was one of the two whom our Lord overtook on the way to Emmaus on the day of his resurrection; one of these was called Cleopas, the other is not mentioned. Very likely Luke is the other person and the relator. There is no wonder their hearts did burn within them hearing such a discourse as probably fell from the Master's lips. We gather here the comprehensive view of the entire Bible—"He expounded unto them in all the Scriptures concerning himself." The Sermon on the Mount does not deal with a personal history of Christ, but is his philosophy of life; the sermon preached at Pentecost is based upon the Scriptures relative to the third person of the Trinity; but here Jesus leaves this order to speak of those Scriptures that relate to himself. In them we find the incarnation, birth, teachings, miracles, sufferings, death and resurrection all of which are applied to himself, by an appeal to the well known facts which had taken place in his life.

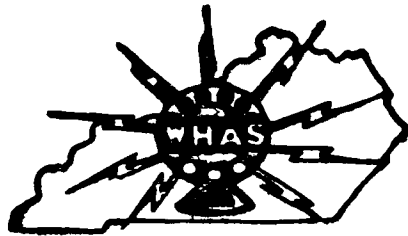
### LEARNING CHRIST

Inexhaustible storehouses of knowledge after centuries have passed, still await the most profound students for all time to come! "Learn of me" is the request of Christ to all who come unto him, as applicable now as when he first uttered it. There are depths and heights for all who research in this one statement which are still untouched. Because of our broken, imperfect personalities we shall always be only witnesses of these things. Never teachers, only students. We can talk about the sufferings, death and resurrection of Jesus; but, to comprehend and explain is forever beyond our ability. Such handicaps, however, never hinder nor retard our worship of him, or prayer unto him. Salvation, and glory, and honor, and power belong unto him. If we shall know of them or possess joy and gladness in our heart, to him alone we must come. Could man find happiness elsewhere it would displace Christianity. John gave as an apology for writing his gospel of the Son of God; "And there are also many other things Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." The purpose of this verse seems to be to vindicate the author for his partial history of that life so rich in motive, so deep in translation of divine truth, and so eternal in judgments that it necessitated this hyperbole to convey the truth he had in heart.

"Thou art the truth; thy word alone  
True wisdom can impart;  
Thou only canst inform the mind,  
And purify the heart.

"Thou art the Way, the Truth, the Life;  
Grant us the way to know,  
That truth to keep, that life to win,  
Whose joys eternal flow."

The soul's sincere desire is to know ultimate truth and it is only found in Christ. All scripture is given for that one purpose—that is "to expound those things written concern-



### RADIO DEVOTIONAL LEAGUE PROGRAM

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ing himself." He will be the study of all time and eternity. The exercise of every mental effort, both of man and of angels, will hover around the personality of the Son of God.

"Beyond the river's brink we'll lay  
The cross that here is given,  
And bear the crown of life away,  
And love him more in heaven."

### RECEIVING TESTIMONY

"And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:32-36. The believer in Christ has confirmed by his belief the testimony which he has borne and hath set to his seal by the act of faith the truth expressed in Christ. The one thought that opened up to Nicodemus the new life was expressed by himself in this, "We know thou art a teacher come from God." There is a beautiful relation between student and teacher, between Christ and the believer. In life we learn of him, in death he knows us; in eternity he shall own us. Sufficient here to trust, obey and love him. It is expedient that every one study the Scriptures if we shall have any knowledge of Christ. The Bible has but the one theme. The coveted recompense for all true Christians here is life hereafter.

Life eternal is found in Christ and Christ alone, purchased by his death upon the cross.

"Hold thou thy cross before my closing eyes;  
Shine through the gloom and point me to the  
skies;

Heaven's morning breaks, and earth's vain  
shadows flee;

In life, in death, O Lord, abide with me."

### Asbury Ambassadors Plan Nine-Months Trip.

The Asbury Ambassadors of the Air, consisting of Messrs. Boyd Macrory, John T. Seamands, Joseph Crouse, and William Gilham, are planning to take a nine-months' trip to England, Scotland, Wales, and British

South Africa during the next school year.

These boys, who have sung over the radio for Asbury for some time, are being taken on this trip by the Reverend John Thomas, who has had wide experience in this type of work. Brother Thomas plans to sail with them on September 18 from Montreal on the Duchess of York. They are to spend ten days in Glasgow, and one month in England and Wales. In November they plan to sail from Southampton to South Africa where they will spend the time from December to April in revival work.

Brother Thomas reports that there are many open doors for revivals, holiness conventions, and meetings which are designed especially for the native preachers to get them interested in matters of deeper spiritual concern. As Brother Thomas puts it, his chief motive is to get these Christian workers thoroughly sanctified, and thus fully equipped spiritually for the work they do.

On two other occasions, Brother Thomas with the famous colored quintet have been to England and Europe. On these trips he had marvellous success and won many converts to the Lord. They had many sanctifications as a result of their meetings.

In addition to Brother Thomas and the quartet, Mrs. Thomas and Mrs. Boyd Macrory are to go along and will be in the party.

The quartet is to spend the entire summer in camp meetings, revival meetings, and in church engagements over the week-ends. All the money raised on these trips and in these meetings above traveling expenses will be applied on this great holiness evangelistic tour to which they are looking forward.

On one other occasion an Asbury trio, consisting of Messrs. Eugene Erny, Virgil Kirkpatrick, and J. B. Crouse, made a trip around the world. As a result of this trip a number of students came to Asbury. Among these were Mr. Seamands and his brother, whom the trio met in India where their parents were missionaries. It is interesting to note that Mr. Seamands is now making a similar trip. Reports came from this former trip from all around the world that the Asbury boys were on fire for God and were doing a great work in the salvation and sanctification of souls.

If you would like to have the quartet for a service or a meeting, or if you want further information about the trip, write to the Rev. John Thomas or Mr. Boyd Macrory, Wilmore, Ky.

Z. T. JOHNSON.

### Sermon Outlines.

W. R. REYNOLDS.

#### Foes of the Church.

Text—Prov. 4:23.

1. Indifference.—Appearance and pretense but no real fervor or love. Religion is a conventional habit of respectable observance, a ceremony to be performed. "This form of worldliness has strangled more churches than persecution ever broke."
2. Indecision.—Attitude of neutrality. Refusal to take positive stand for righteousness. Hopes to keep well with the world and stand well with God. But we may lose heaven by neutrality as well as by hostility.
3. Intolerance.—Expressed in a. bigotry; b. backbiting; c. harsh, critical spirit.
4. Inactivity.—"Of what did your brother die?" "He died, sir, of having nothing to do." Spiritual indolence means death. Man made for labor as well as prayer.



Both essential to spiritual health and happiness.

#### FOUR ESSENTIALS

Wesley said, "I must have four wholes in my life:

1. "I must have a whole cross for my salvation."
2. "I need a whole Bible for my staff."
3. "I need a whole church for my fellowship."
4. "I must have a whole world for my parish."

#### THE BELIEVER'S TASK.

Matt. 28:18-29.

1. The assurance.—"All power is given unto us." Assures that our task is not impossible.
2. The commission:—"Go ye—preach—whole creation."
3. The enabling.—The power from on high. "I send the promise of the Father upon you." "Lo, I am with you."

#### Cheap Joys.

As we look about us, we see evidences of cheap, shallow minds. It seems that most of us are built on the cheap order. Why should a beautiful woman try to improve upon the handiwork of her Maker? Why resort to painting of lips, fingernails and plucking of eyebrows? Men are about as silly regarding the dudish cut of mustache. It all bespeaks littleness and cheapness of soul. If these poor dupes could only get one glance of Jesus, they could never be the same again.

We read, "He hath made everything beautiful in his time: also he hath set the *world in their heart*." A better rendering might be, "He hath set *eternity* in the heart." For, be it known, that the soul of man is too *finite*, and also too *infinite* to be satisfied with earthly joys. E. E. SHELHAMER.

#### Sixty-Ninth Annual Convention

Of the National Association for the Promotion of Holiness held at God's Bible School, April 21-26.

The Convention was opened by devoting the first day to the interests of Christian Education with Dr. J. A. Huffman, Chairman of the committee on education, presiding. In the report which was read there was a list of forty-two holiness schools, thirteen of which were voted in as auxiliary members of the Association.

The evangelistic note of the Convention was sounded in the first evening service by Rev. Paul S. Rees who preached under the anointing of the Holy Spirit.

Dr. C. W. Butler, President, conducted nearly all of the sessions and one could not help but feel the Lord gave him wisdom and discernment in all matters of importance. The consensus of opinion was that it was the best Convention held for many years, especially from the standpoint of the interest manifested and of the number of new people present.

The program committee arranged to begin the day with the "tarrying hour" at 6:30. At one of these services a woman came in about the middle of the service requesting prayer because she was under heavy pressure and needed spiritual help. She said she was a child of God but was not sanctified. The steps of consecration were explained to her. She made her consecration and the meeting was dismissed. A few hours later it was reported she was gloriously sanctified.

The preaching by our holiness leaders such as Rev. Joseph H. Smith, Rev. C. W. Ruth, Rev. Peter Wiseman, Dr. John Paul, Rev. Geo. E. Klein, Rev. Bud Robinson, Dr. Z. T. Johnson, was never better. It seemed that these men of God were especially anointed for the occasion as they all preached with unction and power.

The election of officers was held Thursday.

Dr. C. W. Butler was again re-elected President.

Saturday was Missionary Day and many different societies were represented. Rev. John A. Duryea presided in the morning and Rev. C. W. Ruth in the afternoon. It seemed that the missionaries never spoke better and one felt that he wanted to do all he could to spread the Gospel to the ends of the earth.

All the officers and delegates felt greatly indebted to the hosts of the Convention and there was praise and thanksgiving for answered prayer in behalf of the recent recovery from sickness of Sister Standley. There is a new day dawning for the spread of Scriptural Holiness over our land. Holiness of heart is the panacea for our national ills and is the watchword of the hour. E. O. RICE.

#### Sanctifying Agencies.

W. B. SUMMERS.

Sanctification is a doctrine believed, taught and experienced by many people of various evangelical denominations. There are many who do not so believe, thus we raise the question, Is sanctification a necessity? If it is, then no one should lose any time in securing the blessed experience, any more than he should procrastinate in having his sins remitted.

Its necessity is realized, first, from the experience of the believer, using the word believer as one who has experienced forgiveness of sins. The believer who is not sanctified finds his experience described in Rom. 7:19-23: "For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin (singular number, original sin) that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." His cry to God is to be delivered from that state which is a hindrance to spiritual growth and the possession of the "mind of Christ."

Second, its necessity is realized from the fact that it is God's will. Let the inspired word prove this: "For this is the will of God, even your sanctification." 1 Thess. 4:3. Let not the word sanctification be confused with the word consecration. Consecration is an act on the part of man necessary to obtaining sanctification. Whatever becomes the will of God relative to complete redemption must be necessary.

Third, its necessity is seen from the emphatic declaration of the divine Word that, without it, we cannot see God. "Follow peace with all men, and holiness," or, the revised version says, sanctification—"without which no man shall see the Lord." Heb. 12:14. Since it is necessary, God must have provided means by which it could be obtained.

There is then, the instrumental, sacrificial, and efficient means. It is the instrumental means, which is God's word, leading men to see its necessity. We read in John 17:17: "Sanctify them through thy truth; thy word is truth." Jesus always honored the divine word and here he prays that it might be used to lead them into the greatest experience known to the human heart. "Divine revelation, as it now stands in the written word, is not only pure truth without mixture, but entire truth without deficiency."

Again, the Word is brought into use as a sanctifying agency, as in Eph. 5:25-27: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

It is the sacrificial means, which is the

blood of Christ. "Wherefore Jesus also, that he might sanctify the people with his own blood suffered without the gate." Heb. 13:12. People in general know and believe that our redemption is through the atonement, but his shed blood extended not only to washing away the sins, but to cleansing from all iniquity and impurity.

It is the efficient means, which is the Holy Ghost. The Holy Ghost was prophesied, promised and prayed for as by divine instructions, and the day of the fulfillment of prophecy and promise and the answer to prayer came when the disciples were "all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." This marked the beginning of the Holy Ghost dispensation, and it is now the privilege of every believer to know him in sanctifying power.

#### The Girl of Today.

In these days of new customs and manners, it is not an easy thing to convince the girl who has a disposition to indulge in smoking and drinking that these habits are a serious blot on girlhood, and that indulgence in them seriously injures her health and unfits her for the better things of true womanhood. "Beautiful Girlhood" is a book that is nothing short of a character builder. It has been revised and chapter thirty-three, a new one added to this new edition of this wonderful book, is one of the finest we have read on advice to the modern girl. Not a scold in it, but it is a touching appeal to the very best in the girl—tactfully written. Wonderful advice to the girl who has to face the business world.

Besides the revision of the reading matter, "Beautiful Girlhood" is dressed up in a new, dainty blue binding, stamped in gold, with an inset of a girl on the cover. It is put up in a dainty gift box, and is ideal for a graduation gift, or an "any day" gift. We wish we might convey to the reader our intense feelings about the dire need of this book and the good it will do. The price is still \$1 and THE HERALD office furnishes it. Give at least one girl a copy.

#### HOLINESS and POWER

BY A. M. HILLS,

Is the title of a great old book that has meant so much to the holiness people all over this land. The purpose of this book on sanctification is to help those of weak faith, those who are discouraged over repeated defeats in their effort to live Christian lives, those who are disheartened because of their spiritual weakness. It will convince you that the Holy Spirit is longing to clothe you with this holiness and power.

There are 20 chapters, with numerous vital subjects on holiness discussed in each. If you have the blessing of holiness, get this book and read it to stimulate you in this sacred experience; if you do not have the blessing, get it and read it, and if you are honest with yourself, you will want and seek the fullness of Christ. There are 382 pages, the binding is attractive and substantial, the price is only \$1.25.

#### A Whiskey Hatch.

A true and startling story of what whiskey did for a home. The author, Rev. J. B. Culpepper, never writes a dull sentence. This story will almost break your heart, but it is being repeated every day in the lives and homes of those who are victims of rum. The price is 5c each, or 50c a dozen. Order some to give away.



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those institutions that mark the true progress of civilization, the upbuilding of society, and the welfare of the race. We cannot overestimate the importance of Christian homes where there is love, discipline, and the careful instruction and guidance of those who have had experience in life, who have seen the gracious outcome of good behavior and the baneful results of evil conduct, and who are prepared to guide, restrain, instruct, and help forward young and inexperienced life.

There are no true Christian homes where the Bible is not read, its truths believed, and its precepts practiced. To fear God and keep his commandments is the one important, saving factors in life. When this duty becomes a privilege, when parents discover God, his greatness, the wisdom of his laws, his plan for the redemption of the race, his love as revealed in Christ the Savior, and bring their wills into harmony with his will, their lives into consistent activity with his plans, cultivate and create this atmosphere in the home, they have contributed vastly, not only to the blessing of their own household, but to society, generally, the welfare of the nation, and the world at large. It is impossible to calculate the possibilities of a good Christian home which is a moral and spiritual fountain out of which flow streams of young life, often to touch and bless the world.

The responsibility of parenthood is great. To fear God, to keep his commandments, and to teach, by precept and example, the truths of the Scriptures, is one of the highest obligations and privileges of fathers and mothers. We would not be understood to bring accusation against parents whose children have gone astray. In trying to ascertain the influences which make or break a life, there is much to be considered.

The home has not the privacy it once had, and should have. There is constant coming and going. The worst of enemies, the most immoral and deceptive foes of the home, can talk persuasively and beautifully over the telephone. Children of good character and innocent souls can be whisked away from the door of the home in an automobile with the vilest of company, and can be driven here and there, to this and that place, where the very atmosphere is saturated with moral poison.

There is a flood of literature pouring

through the country, much of it making its way into Christian homes, that is most dangerous. It is irreverent and lewd in its suggestiveness; it is the vilest and most ravenous of wolves in sheep's clothing of fascinating and attractive language.

One of the most dangerous influences of our times is irreverent, skeptical, and impure literature; the country is flooded with it. The young people of today must run a gauntlet of skillfully suggestive pictures in newspapers, magazines and books. We have pictures by skillful, talented artists that are anything but helpful to purity of mind and modesty of behavior.

We find many parents in our travels and through our correspondence who are puzzled. They have tried to teach their children the Bible, reverential fear of God, saving faith in the Lord Jesus, and the importance, advantage and beauty of a consistent religious life, but frequently their teachers in the school seek to break down their faith in the Word of God; often these efforts, instead of being hindered, are helped by Sunday school teachers who are quite at sea with reference to divine revelation, the necessity of a new birth and saving faith in the Lord Jesus. Then, to cap the climax, the preacher in the pulpit is giving an uncertain sound. Parents under these circumstances are asking, "What can we do?" Who is able to answer their inquiry?

There is one comforting thought—the Holy Spirit is in the world. He can, and will, indwell and give grace and power to the children of God. With his presence there may come into the hearts of children a conviction for sin, a regenerating power, and a baptism and sanctification with the Holy Ghost that can keep in the midst of the conflicts of life. These are indeed perilous times. The presence and power of the Holy Ghost alone can give us grace and strength for the times in which we live. May God in mercy in answer to the promise and prayer of his Son, give to his people a gracious, abiding baptism with the Holy Ghost.

### Open Letter to a Young Preacher.

My Dear Young Brother:

May I suggest that you guard against exaggeration. Do not get the idea that, because you claim the blessing of heart holiness that you must go to extremes in order that you may prove that you have the blessing.

You are asked to return thanks at the table. Don't get the idea that you must launch into a long, rambling prayer. Return thanks in a few simple, grateful words, and let the hungry people go to eating.

You attend camp meeting, and are asked to offer prayer before the sermon. Don't tell your experience and a good part of your religious history. For example: "Lord, I thank thee that I had godly parents and, although I went far into sin, I never forgot my early training. I was arrested in my wild career, repented and was gloriously saved. Then, I thank thee that I found out that there was a carnal nature in me and thou knowest I consecrated and got sanctified." This sort of thing, with a multiplicity of words, happens frequently. This is not prayer.

This type of brother spends much of the time complimenting the evangelist in a most extravagant way. Then he thinks of the songleader and gives him praise; fearing he will offend the president of the camp meeting, if he does not tell the Lord what a great man he is, on he goes in his ramblings. Then he happens to think of the women who run the dining-room, lauding them to the Lord. This brother wanders on and on with almost no prayer at all, telling the Lord about things instead of asking him for things.

May I suggest that you guard against un-

due flattery, a clatter of words; make mention of the needs of the people to the Lord. Be humble, reverential, grateful and direct. Pray for the needs of the hour, avoiding "vain repetitions." Don't call the name of the Deity over and over; don't repeat the time of day a dozen times, such as, "This morning we come to thee. This morning we feel our great need. This morning we expect thy blessing. This morning we entreat thy favor." Many well meaning men will use the word "morning" or "evening" twenty times in prayer.

Guard against working yourself into a state of excitement in public prayer. If the Spirit moves, gives unction and power, and leads on, that is most blessed. Nothing better in a meeting than "effectual, fervent prayer." Those who lead in prayer should so lead that the people can follow in thought, feeling, desire and faith. How blessed it is to pray in the Spirit.

May the Lord bless you with guidance in all things and make you a man of sanctified, common-sense in all of your work. With longing and prayer that you may be graciously used of the Lord and win many souls to Christ, I am,

Faithfully your brother,

H. C. MORRISON.

### How Would You Spend It?

MRS. H. C. MORRISON.



HERE used to be a book called "Robert Hardy's Seven Days" which told of how he would spend the time if he only had one week left to him. I forget how the book runs, but the idea lingers with me, namely, that he would spend his time in the best possible manner, so that he would be prepared to meet his Maker when his earthly pilgrimage was over.

I wonder how you and I would employ our time, reader, if notified that we had only one week in which to round up life's affairs? Would there be much book-keeping to look after? Would we be so busy "setting our own house in order" that we would have no time left to minister farewell blessings to others? Some one has put it this way, in speaking of having only a day to live:

"Had I but this day to live,  
This day to love, this day to give,  
This day to watch and work and raise  
My voice to God in joyous praise,  
This day to succor those in need,  
Pour healing balm on hearts that bleed,  
Or wipe the tears from sorrow's face,  
And hearten those in sad disgrace—  
I'd spend, O God, much time with thee  
That thou might'st plan the day for me.  
Most earnestly I'd seek to know  
The way that thou would'st have me go,  
For thou alone can'st see the heart—  
Thou know'st man's most inward part.  
In my communing tell to me  
Where the hungering souls could be  
That I might take thy word, O God,  
To shew the way the Saviour trod.  
Thou art all wise, all kind,  
And those who eager seek shall find;  
And thou the Captain of my soul,  
Unerring, would my day control."

While we know not the day nor the hour in which the Lord may call us to render an account of the deeds done in the body, it behooves us to "watch and pray" lest we be found unprepared. The poet has said, "Teach me to live, that I may dread the grave as little as my bed." It matters not how circumscribed our lives may be, "none of us liveth to himself, and no man dieth to himself." It is impossible to measure the far-reaching stretches of one's influence, so, in



the language of the old song, meaningful and true, we would say,

"How careful then ought I to live,  
With what religious fear;  
Who such a strict account must give  
For my behavior here."

I came across a prayer in verse which would not be amiss for each of us to utter at the beginning and close of each day:

"Lord, help me live from day to day,  
In such a self-forgetful way,  
That even when I kneel to pray,  
My prayer shall be for—Others.

"Help me in all the work I do  
To ever be sincere and true,  
And know that all I'd do for you  
Must needs be done for—Others.

"Let 'self' be crucified and slain  
And buried deep; and all in vain,  
May efforts be to rise again.  
Unless to live for—Others.

"And when my work on earth is done,  
And my new work in heaven's begun,  
May I forget the crown I've won  
While thinking still of—Others.

"Others, Lord, yes—Others,  
Let this my motto be;  
Help me to live for —Others,  
That I may live like Thee."

### Forty-Sixth Annual Commencement Program.

Thursday, May 28.

7:00 P. M.—Organ Prelude, Era W. Peniston

7:30 P. M.—Sermon, Dr. H. C. Morrison  
Friday, May 29

10:30 A. M.—Sermon, Rev. John Thomas

3:00 P. M.—Sermon, Rev. Oswald Smith

7:30 P. M.—Asbury High School Graduation Exercises  
Address, Dr. Clarence J. Pike

Saturday, May 30

9:30 A. M.—Organ Recital, Era Wilder Peniston

10:30 A. M.—Sermon, Dr. Paul Rees  
1:30—5:30 P. M.—Arts and Crafts Exhibit,  
Mrs. James G. Ranck, Director; Lucy Adams, Director. (Basement floor, Crawford Hall)

7:30 P. M.—Fine Arts Program, Ada B. Carroll, Director. Auditorium. Admission, 25 cents

Sunday, May 31

9:00 A. M.—Annual Love Feast. Hughes Auditorium. Dr. O. H. Callis

10:00 A. M.—Baccalaureate Sermon, Dr. H. C. Morrison

3:00 P. M.—Asbury College Chorus; Ada B. Carroll, Director

7:15 P. M.—Asbury Theological Seminary Graduation Exercises. Organ Prelude, John McIntire; Sermon, Dr. H. C. Morrison

Conferring of B. D. Degrees  
Conferring of D. D. Degrees

Monday, June 1

9:00 A. M.—Board of Trustees Meeting, Board Room, Library

9:30 A. M.—Missionary Day, Talbott Chapel

Speakers: E. A. Seamands, India.  
Robert Chung, Korea

3:00 P. M.—Asbury Orchestra Concert  
Albert Smith, Director

7:30 P. M.—Sermon, Bishop Wascom Pickett

Tuesday, June 2

9:00 A. M.—Alumni Service, Elmer Hinkle, President

10:00 A. M.—Address, Dr. Bob Shuler

1:30 P. M.—Business Session, Asbury Alumni Association, Talbott Chapel

3:00 P. M.—Sermon, Robert Chung

7:00 P. M.—Alumni Dinner and Reception, Asbury Dining Hall

7:30 P. M.—Sermon, Dr. W. L. Clark  
Wednesday, June 3

9:00 A. M.—Academic Procession

9:30 A. M.—Commencement Address, Dr. J. C. McPheeters  
Conferring of Degrees  
Conferring of Honorary Degrees

### Drink! Drink! Drink!

The first seven months of the fiscal year showed an increase of \$53,695,812 in federal revenues from intoxicating liquors.

The increase in the revenues from beer was \$16,989,213. The revenues from domestic distilled spirits showed a gain of \$36,706,599.

Steadily the consumption of liquor mounts. This represents an increase of approximately three hundred million dollars in the sum spent by Americans for intoxicants during these seven months of the previous fiscal year.

It represents three hundred million dollars which should have gone into the tills of useful business and which, if so spent, would have contributed largely to recovery.

It represents three hundred million dollars spent for a commodity which is produced with a minimum of labor and with a minimum of consumption of raw materials.

TRAMP! TRAMP! TRAMP!

The drunkards of 1945 are beginning to take their places in the parade. Hundreds of thousands of young girls are joining that procession, young girls with bright eyes full of hope and with the flush of health on their cheeks. A little further along, those eyes will be dulled and those cheeks will be marred by tiny ruptured blood vessels. Still a little further and these girls will be replaced by the women, many of them coarse-featured, haggard, hopeless.

This vast increase in the sale of intoxicants is a tribute to American advertising methods, by which the drink dealers are today appealing as one trade journal said, "to youngsters and grown-ups alike." They are promoting the new liquor business with phenomenal success. They are also promoting new crime, new poverty, new social problems of appalling character.

How long can America contemplate with equanimity this drunkard's progress?—Board of Temperance and Public Morals.

(Continued from page 5)

The *provision* for our purification is in the sacrificial death of Christ. "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

The *promise* of our purification is in the Holy Scriptures. "The blood of Jesus Christ . . . cleanseth us from all sin."

The *power* to effect our purification is in the Holy Spirit. "God hath from the beginning chosen you to salvation through sanctification of the Spirit."

The requirement is clear; the provision is adequate; the promise is definite; the power is available. Yet nothing will happen until another factor becomes operative. The factor is—faith. FAITH! As a responsible agent, capable of co-operation or non-co-operation with God, I must act. Assisted by the Holy Spirit, it is *my* responsibility to bring to the light of a full confession to God those carnal traits that have marred my inner peace and perhaps manifested themselves in my outer conduct. It is *my* task to name the plague of my heart and its symptoms: the envy that eats as a canker, the pride that swells in some selfish ambition, the cowardice that would truckle in compromise, the self-

will that holds its subtle reserves from the perfect will of the Father, the temper that smoulders in irritation, occasionally flares in ugliness of speech or manner. Then it is *my* sacred business, again with the Holy Spirit's assistance, to receive in my heart the promise and to rely utterly, now and forever, on the God who gives it and who never fails, when conditions are met, to fulfill it.

"Faith, mighty faith, the promise sees,  
And looks to that alone,  
Laughs at impossibilities, and cries,  
'It shall be done.'"

The all-holy and all-gracious God is gathering to himself a people who are going to share eternity with him and who are what they are by his grace, to be sure, but also by their own choice. In a high and enlightened act of complete self-surrender and trusting reliance they have elected to let the "very God of peace sanctify (them) wholly and preserve (them) blameless unto the coming of the Lord Jesus Christ." They are not waiting for their franchise as citizens of Heaven; they have it now. When they are done with their earthly pilgrimage, they are going to a holy City whose gates are always open as a symbol of the fact that the redeemed inhabitants thereof dwell in free and unregimented harmony with the God whose purity and love are the City's everlasting light. Will *you* be among that number? Borrowing an inelegant phrase, it is "up to you!" Christ's cleansing power waits on your willing consent. Then in the dear Redeemer's name, let "every man that hath this hope in him purify himself, even as he is pure!"

L. CHESTER LEWIS, Reporter.

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One of the very great books on the Revival is "Great Revivals and the Great Republic," by Bishop W. A. Candler. It is historic as well as religious, and will inspire the patriot with fresh devotion and move the Christian to renewed zeal. This is truly a magnificent book—timely. Bishop Candler makes the need of a revival real, and he also makes real the fact that as long as there are sensibilities in human bosoms the great transactions of the soul in coming to God and walking with him will stir the heart to its deepest depth. One Baptist minister ordered fifty copies to distribute among his brother ministers in New York State.

Get the book and read it and be prepared for your Revival. Fine for the layman as well as the minister.

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The King's Gold Mine	..... .10

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## OUR BOYS AND GIRLS

### MARY'S LAST YEAR IN HIGH SCHOOL.

Emma Rosa Bond.

When Mary Blake entered the eleventh grade at Douglasville High School, she had no idea what a hard time she was going to have to keep the blessing. There had been such a conflict between the Spirit and the flesh after her conversion that, when she finally made the consecration and was sanctified, she had said, "Surely my troubles are over now!"

Brother May's reply to this was, "Mary, your battles have only begun, but if you trust God and obey his commands, he will give you the victory."

How true these words were, Mary was to learn during her last year of high school. The day school opened, cursing and swearing were heard on every hand. These things had never seemed so terrible to Mary before. She tried to shut her ears to them, but she could not. The only thing to do was to get out of earshot and this meant staying alone. Even in a large school one can feel as much alone as if he were miles from any other person.

Things grew worse as time passed. There were even smoking and gambling—throwing dice, flipping coins in the schoolroom during study periods. Oftentimes during classes the pupils sitting next to Mary would tell such dirty jokes that she could scarcely keep her mind on her lesson. Most of the other pupils had chums or collected in groups to tell each other what a good time they had had the night before; but no one seemed to desire Mary's friendship. Of course, they did not object to her presence, but their actions showed that they did not consider her "one of our crowd." Mary did not regret this much for what she wanted was Christian companionship.

At home conditions were no better. She saw her neighbors only once a week—at church. She was hardly ever invited to their homes. Going to and from school she was often the laughingstock of those on the bus, but she gladly bore it all for Jesus' sake. Her mother objected to her writing so many letters, but it was the letters from her Christian pen-pals that encouraged her and gave her strength to continue in the straight and narrow way. Their trials were not unlike hers, and their testimonies of how God helped them to overcome their temptations increased Mary's faith and caused her to look above for help and guidance. Their letters always made her determine to do more for her blessed Savior. Telling her Christian friends about her trials and knowing that they were praying for her helped Mary very much. She had the privilege of meeting Betty Linder, one of her pen-pals, personally, that fall and this made Betty dearer to her than ever.

That year Mary had harder and longer lessons than she had ever had before. She was forced to work all of the afternoon and far into the night to prepare them. Her mother often complained that she didn't help her enough, but, working as she did, Mary often went to sleep before her lessons were finished. Her classmates complained because they did not have time to go to all of the shows and parties, but Mary objected to such long lessons because she had so little time left for prayer and the reading of God's word.

Spring came and with it the class parties. Mary's classmates tried to persuade her to attend these, but she was undecided. She knew that the entire evenings would be spent in dancing and these things seemed wrong to Mary. She had never been to any of her class parties and this would be her last opportunity.

She was still undecided when she accepted Betty Linder's invitation to spend the week-end with her. After a discussion of the matter, they decided to attend neither the class proms nor theater party. Betty was a senior in another high school not far away and her problems closely resem-

bled Mary's. Mary was drawn much closer to Jesus by her visit in this Christian home. The two girls talked to one another about their trials and some of their inmost thoughts that they would not have dared to tell others. During the weeks that followed, when Mary was tempted by the pleasures of this world the memory of this visit helped her not to yield.

In her school work, especially during examination, Mary trusted God to help her win the high mark; and he did not fail her for she graduated with honors. A few weeks after graduation Mary received the following letter from one who had been her classmate all through high school:

"Dear Mary:

"I just had to tell you the glad news at once. I was sanctified last Sunday, and you are the one to whom credit is due. I know how terrible I treated you, but I want you to forgive me for that. Your life was so righteous, pure, and holy that I was condemned merely by your presence. You see I was trying to live for the Lord and compromise with the world. You were a constant reminder of the kind of life that I knew I should live. I want to thank you for setting such an example before me. Please remember me as a friend and don't fail to pray for

"Your sister in Christ,

"Sue Manly."

How happy Mary was! Now indeed did she feel repaid for all that she had suffered during her last year in high school.

Dear Aunt Bettie: May I join your band of boys and girls? This is my first letter to *The Herald* so I hope to see it in print. I am eleven years old and have brown hair, blue eyes and fair complexion. I have a pet cat. I enjoy page ten. Do I write with my right or left hand? I will answer any letters I receive from the cousins.

Louise Miskell.  
Georgetown, Ky.

Dear Aunt Bettie: I want to thank you for answering the requests of your *Herald* family, that you would place your picture in *The Herald* that we might feel better acquainted with you. I thank you for granting our request for now we feel that we know both you and Dr. Morrison better having seen the likeness of each one. I feel right at home with your picture; am sure we could sit down and have a feast on the good things God has provided for us. I enjoy reading your messages to us in *The Herald*, also Dr. Morrison's. I am so thankful that so many young people are on their journey to their home beyond the skies. It is a short journey from the cradle to the grave, even though God spares us to live out our allotted time. If we can get the children of this generation converted they will rise up against the evils of the liquor traffic and the world would soon be taken for God. May God help us to realize the great responsibility which rests upon each one of us. I have been teaching in a mission for over two years, and what a joy it is! I have them commit a verse of Scripture for each Sabbath; they recite it from memory and give the chapter and verse. I have traveled quite a distance on life's journey and I know that Jesus is the only one that can satisfy our every longing and lead us through every trial and testing. He will never leave us nor forsake us. Our heavenly Father owns heaven and earth and will supply all our need.

Mrs. T. D. Allen.

409 Burke St., Newcastle, Pa.

Dear Aunt Bettie: Will you give a Louisiana girl a space on page ten to join your happy band? I am eighteen years of age, have blond hair, blue gray eyes and weigh about 130 pounds. My birthday is May 3. Have I a twin? If so, please write to me. I want to ask all the praying friends to pray for my mother who has been in bed over a year that she may gain her health back. As this is my first

letter to page ten I would like very much to see it in print. Cousins, please write me for I have been at home over a year with my sick mother and I get so lonesome.

Jewel Hearne.

Rt. 2, Box 82, Chatham, La.

Dear Aunt Bettie: May I chat with you and the cousins for awhile? I hail from the "Empire State of the South." I am ten years old. I like to go to church and Sunday school to learn about Jesus. I hope to see my first letter to *The Pentecostal Herald* in print. I would like to get a lot of letters.

Elinor Landrum.

Stapleton, Ga.

Dear Aunt Bettie: Since the last time I wrote to you we have had much sorrow in our home. We lost our father on October 17, 1935. He passed away at the Mercy Hospital at Iowa City. A cousin passed away with blood poison. A sister of mine who used to write to this paper, had blood poison in her right hand. How many of you cousins like to read Lola Imogene Holifield's stories? I certainly do. I think her story of "Though He Slay Me," was very interesting. If very many people who really aren't Christians would read it I'm sure they wouldn't hesitate to live for Christ. We have our same minister, Rev. Otis Moore. His oldest daughter Alison, is in New York studying music. She really lives in New Jersey and teaches violin to the little boy where she lives. Rev. Moore's daughter, Mary Ellen, is a sophomore in Cornell College, at Mt. Vernon, Iowa. Dick is a freshman in the same college. By writing to Aunt Bettie I have received some real nice letters and have two dandy pen-pals. One of my pen-pals came to see us last summer. I hope Mr. W. B. is out splitting wood when this letter arrives so it will be in print.

Vivian E. Grifis.

Rt. 3, Tipton, Ia.

Dear Aunt Bettie: May a little girl from Georgia join your happy band once more? I thank you for printing my other letters, for through them I gained several pen-pals that have been a great help to me in my efforts to live for Christ. I was seventeen years old September 13, and graduated from high school last spring. I was saved four years ago last summer and was gloriously sanctified two years later. I long to do more for my blessed Savior. I live near Indian Springs and attend camp meeting there. I love to write and sing to the glory of my Heavenly Father. I like Lola Imogene Holifield's stories very much. Can't you please arrange to print another soon? I want to attend Asbury very much and am praying that God will open up the way for me to go next fall if it is his will. I love to correspond with Christian boys and girls, and I will answer all letters I receive.

Emma Rosa Bond.

Locust Grove, Ga.

Dear Aunt Bettie: Greetings in Jesus' name to the many readers of *The Herald*. I surely enjoy reading the letters on this page. We get *The Herald* to our school. I am a junior in high school. I attend Sunnyside Bible School. I also take some Bible subjects along with my high school work. I love to study the Bible. I certainly enjoy going to school; it is a great privilege to go to a school where we can have Christian fellowship and where students and teachers have given their lives to God. Last summer I had the privilege of being along on an evangelistic tour; there were twelve of us; we rendered programs in many places, and were in twelve states. I attended the great meeting in Cincinnati, and a conference in Canada. My birthday was Dec. 18. I am five feet, six and one-half inches tall, I weigh 110 pounds.

Lydia Wipf.

Freeman, S. D.

Dear Aunt Bettie: As this is my second letter to *The Herald* I hope to see it in print. Before I told you in my letter about my school and church; my church has been painted again and it looks like everyone is trying to cooperate and make it a better church to worship in. I'm sorry to say it, but I missed last preaching Sunday but hope to make it up. I go to a good

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Salutations

II CORINTHIANS 1

that it is the firstfruits of Acha'ia, and that they have addicted themselves to the ministry of the saints.)

16 That ye submit your-

the church that is in their house. 20 All the brethren greet you. Greet ye one another with an holy kiss.

## Boys and Girls

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## Christian Friendship Post Cards

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school. The school includes nine teachers and a librarian. Glad to see our school improving this year. We miss two of our teachers who are not with us this year who were with us last year. It makes me glad to make good grades on my studies. I have not made below B1 on my report card this school term. I thank my unknown friends and pals for writing me and may God bless every one.

Beulah Haze Burney.

Tar Heel, N. C.



## FALLEN ASLEEP

MILLER—LOEW.

Many of the readers of *The Herald* will be surprised to learn of the passing of two of the strong supporters of the Hopkins Holiness camp meeting Association, namely, William Miller and Daniel Loew. Both of these men helped to organize the camp twenty-five years ago, and both were members of the Board of Trustees since the beginning of the camp. The camp is located in western Michigan, near the village of Hopkins, on a beautiful 14-acre grove. It is known from coast to coast and is rated among the largest Holiness Camps in America.

Mr. Miller, who was known to many as "Uncle Bill," seemed to be the life of the camp. He was often seen on the grounds, telling some of his experiences to many interested listeners. They eagerly waited for his testimony in the camp meetings and services where he often worshipped. He was loved by all who knew him, and his friendliness and encouragement will be missed by those attending the camp. He was the father-in-law of Arthur Buegie, president of the camp. His son, Gotlieb, was appointed by the Camp Meeting Board to fill the vacancy left by his father. Mr. Miller, for years, was a member of the German Methodist Church of Salem Township, Allegan County, Mich., where the funeral service was held. Rev. Bowen, his pastor, brought the funeral message.

Daniel Loew, father of Mary Loew, the Missionary to Africa, has been Treasurer since the organization of the camp. He was a loyal supporter of the camp and gave heavily of his time and finances to the cause that lay near to his heart. The funeral service was held at the Pilgrim Holiness Church at Burnips, of which he was a charter member. Rev. W. Joppie preached the funeral sermon. He will be greatly missed by the camp, his church, his family, and community. He was a man who stood for his convictions and desired the old radical holiness lines. His brother, Martin Loew, of Burnips, was appointed to fill the office of treasurer the remainder of the year, and Floyd Bradley, of Grand Rapids, was appointed to fill the vacancy of trustee.

The camp meeting is to celebrate its Silver Anniversary next August, but these two men, who helped to organize the camp, will not be numbered with us, for they will be talking over olden days in a better world.

Brother Miller was buried on Tuesday, March 17, and two weeks from the very hour, the funeral for Brother Loew was held. The writer spoke briefly at both funerals of their connection with the Hopkins Camp. May the Lord comfort the relatives of those who are left to mourn their departure.

Edward Boone.

JOHNSON.

Our darling mother, Mrs. Arrena Johnson, departed this life March 8, a little past seven o'clock. She was 80 years of age Sept. 18, and had been a regular subscriber to *The Pentecostal Herald* for about twelve years. After she got so she could not read she would entreat brother or myself to read for her and he read it many, many times for her. Her health has been poor for some six years or more, but oh, what a pleasure she was to us and how lonely we are since she went away!

Her life is a light to lead us on. She was converted and joined the Methodist Church at Price's Chapel in Anderson County, Texas, at the age of thirteen, and remained in the Methodist Church until death.

She baptized her two children, and being left alone when father died she continued the erected family altar and lived alone six years, then married Mr. Johnson; after four years was alone for the remainder of life, but always keeping the family altar erected. Several years ago she was sweetly sanctified. Pray for us, that we may be able to keep our home safeguarded against wickedness as she did, and that my brother's health may be improved. He has asthma and bronchial and other troubles.

Kate Burberry and Brother.

ANDERSON.

Mrs. Amanda Jane Anderson died Jan. 28, 1936, age 86 years, 1 month and 17 days, after an illness of several months at the home of her daughter, Mrs. Alice Golightly, at Lindsay, Calif. She was the daughter of Daniel and Jeanette Humphries, Copenhagen, La. Her mother died soon after her birth, and she was cared for by her godly father and negro nurse. At the age of eight years, while at school, she was converted and joined the Methodist Church on six months' probation, after which she was received into full fellowship. She lived a Christian till death. She often spoke of her early training in her home. She was taught strict obedience to parents and respect for others. Their home was a Christian home, with a family altar. The Bible was read and children taught to love and serve God. In young womanhood she was married to Jonathan Masters, who lived only a short time, after which she returned to her father's home. After five years she was united in marriage to J. T. Anderson, later moving to Texas. To this union were born ten children, three dying in infancy. One son, Isaac, fifteen years of age, was dragged to his death by a horse. Not knowing positively that he was prepared to die, mother went to prayer, till she had the assurance that he was saved, then shouted God's praises by his open casket. By this great sorrow she was drawn closer to the Lord and was more resigned to his will. After this, my father moved to Bosque County, Texas, near Hico. Mother believed in Scriptural holiness as preached by the Wesleys. She sought and obtained the blessing of sanctification in her home. Afterwards she was healed of nervous prostration.

Later, they moved again and a home was purchased. The family attended Sunday school, church and prayer meeting at Plainview schoolhouse, sometimes having cottage prayer meeting. They had family prayers morning and evening. They had many revival meetings under brush arbors and shingled tabernacles in reach of them which they attended and helped to support. The home was the home of ministers, singers and visitors. Then a tragedy came; father was shot by a man he had befriended, a neighbor to whom he had given meat and corn when they were in need. He was unbalanced, mentally, accusing father of turning stock in his pasture, and couldn't be convinced that he did not. They met as father rode up to his home, and after a few words drew his gun and shot him through the chest. He lived several hours and then God took him home. I have no words to express the anguish and sorrow of my mother, as she knelt by his bed and prayed to God for help, praying for the man that robbed her of her companion, and her children of their father. Then the ordeal of the trial of the murderer, and the false witnesses, and taking charge of the business affairs of the home, with four sons under seventeen years of age, but she took God at his word, "I will be a father to the fatherless and a husband to the widow." She took courage and they worked early and late till the home was paid for; finally the boys were all married and gone to build homes of their own. Mother sold the farm and gave each child their portion, and left it all to go out and live with her children and their families. She attended meeting at Plainview; one of her neighbor boys was converted; some one asked what it was that was done or said that helped him to get saved, and he answered, "It was Sister Anderson's testimony." He said, "If God could keep her through all her trouble and trials, he knew that he could save and keep him." In 1931 she made her last trip to California, leaving Hico, Texas, Oct. 13, and was met at Los Angeles by her son, F. V. Anderson, at whose home she lived several months then went to her daughters at Lindsay, remaining there till death.

On Sunday morning she felt she must go to Sunday school and church; she walked across the street to the Nazarene Church but feeling so badly she arose to go home and fell; was carried home and was never well. She grew weaker, her daughter being

nurse, with others of the family, and friends helping. The time for her departure came on Sunday morning, at nine o'clock, just as the Sunday school bell was ringing. God sent the angels to bear her away to that home in heaven, where she had so longed to go, away from sorrow and suffering. Hers was a triumphant death. She had chosen the Scriptures to be used; "Mark the perfect man, and behold the upright; for the end of that man is peace." And Paul's 2nd letter to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which, the Lord the righteous judge, shall give me at that day, and not to me only, but to all them that love his appearing." She had requested Brother Golightly, the father of her son-in-law, to preach her funeral. She had requested Brother Cooper, a fine songleader, to sing two special songs: "The toils of the road will seem nothing when I get to the end of the way," and "The last mile of the way."

Her funeral was preached in the Nazarene Church, the pastor assisting Brother Golightly who also is a Nazarene minister. The pallbearers were her four grandsons. Her burial was in Olive Cemetery at Lindsay.

Her daughter,  
Mrs. Allen Jones.

## REPORT OF EVANGELISTIC SERVICES.

On March 15 Mrs. Huffman and I started meetings in the City Mission at Listowel, Ontario. We found a loyal band of Christians ready for a genuine revival, as well as two leaders, Miss Raymer and Miss Barfoot, willing to co-operate for the success of the meeting. Listowel, located in the snow belt of Ontario, furnished us a typical winter setting for the meeting.

The meeting started off with victory at the altar the very first week. Although no accurate account was kept, during the first two weeks a gratifying number definitely sought and found salvation and sanctification. As the time drew near for the close of the meeting, because of deep conviction upon many it was generally felt that the meeting should continue at least another week. Finding it possible to change our plans accordingly, we labored at Listowel an extra week, a week which was blessed with definite victory. The meeting closed with an altar filled with seeking hearts, all of whom stood to testify to the fulfillment of their need. As we left this new field of labor, we did so with thankfulness in our heart to God for supplying both our temporal and spiritual needs.

The following Sunday, April 12, we began a week's series at the Bethel Mennonite Church, Elkhart, Indiana. Although this was an exceedingly busy season for the farmers, we were pleased to see that many of them put "first things first," finding time to attend the services regularly. A number of pastors and members from surrounding churches joined us in attendance. At each service we felt the presence of the Lord and enjoyed the fellowship with these people. It was a joy to labor with my brother, D. Paul Huffman, pastor.

Leaving early Monday morning, we had a most enjoyable trip to Asbury College, Wilmore, Ky., where we received a royal reception and entertainment by the students and faculty of Asbury. Immediately after our chapel message Tuesday morning, we left the bluegrass region to attend the National Holiness Convention at God's Bible School, Cincinnati, Ohio.

As we are now in the opening week of a three-weeks' campaign with Rev.

LeRoy Henne, pastor of the Methodist Episcopal Church, Washingtonville, Ohio, we earnestly request the prayers of Christian friends that these services might be mightily blessed of God to the salvation of sinners and the sanctification of believers. As this community has not had a revival for years, or even a revival meeting, we are impressed with the great need.

Yours for souls,  
John A. Huffman and Wife.

## REVIVAL MEETINGS.

Since the Florida camp meeting in February, I have held two meetings in Florida, one at Estore, Fla., with good results. There were some saved and sanctified. I went from there to Fort Myers, Fla., for three nights; the power of God came and blessed the people. March 8 I came to Alabama in a country church where God met with his people. The altar was full of seekers, some seeking to be saved, others to be sanctified. There were some nights when altar was full and the front seats made for an altar. There were about 100 who found the Lord.

From there we went to Fairhope, Ala., where Methodism was fighting for existence. They told me that they had not seen anyone saved at the altar of that church in four years. We had a good meeting, and many found salvation.

I went to Autaugaville, Ala., for two weeks. The Holy Spirit was among us. Many were saved and sanctified.

I am here at Atmore, Ala., out in the country where the Lord has been meeting with us there. There have been about ten saved and three sanctified.

I am going to East Brewton, Ala., from here, then to Silver Hill and home for the Florida Annual Conference that meets at Miami, Fla.

Paul Pappas.

## PARTNERS.

Said a whiskey flask to a cigarette,  
"I'd like to make a good-sized bet  
That I can get more scalps than you,  
Although your victims aren't so few."

Said the cigarette to the whiskey flask,  
"Well, that's as easy as I could ask,  
For I give kids their downward start,  
Then you pitch in and do your part;

They come to you with a burning  
thirst,

But I'm the fellow that sees 'em first;  
So most of them should count for me,  
I'll take the bet; it's a cinch, d' see?"

Then the whiskey flask had this to say:

"I never looked at the thing that way.  
But I confess you spoke the truth;  
'Tis you that tackles the foolish  
youth—

You fill his system with dopy smoke,  
I mould him into a first-class soak;  
We work together far too well  
To quarrel for even a little spell."

So the whiskey flask and the cigarette  
Shook hands together, called off the  
bet,

And away they sauntered side by side  
Hunting for victims far and wide.

In every corner of the nation,  
PARTNERS in crime and ruination.  
So here's our warning on the level,  
Shun them both as you would shun the  
devil.

—Selected.



# SUNDAY SCHOOL LESSON

BY O. G. MINGLEDORFF, BLACKSHEAR, GA.

Lesson VIII.—May 24, 1936.

Subject.—Building for the Future (Temperance Lesson). Luke 20:45-47; Luke 21:1-9; 21:34-36.

Golden Text.—In your patience possess ye your souls. Luke 21:19.

Practical Truth.—We build for the future when we place God and his kingdom first in our lives.

Time.—Probably April 4, A. D. 30.

Places.—Jerusalem and the Mt. of Olives.

Parallel Accounts.—Matt. chapters 23 and 24; Mark 12:41 to 13:37.

Introduction.—Even in this life wise men build for the future. It would be folly to erect a skyscraper on a sandy foundation. For such buildings men dig down to solid rock, if it can be found. But when it comes to spiritual matters, issues that are everlasting, it is worse than folly to be negligent in soul-building. One may use inferior material in the erection of earthly houses, and suffer no financial loss, because he may not be detected. Of course, he will suffer spiritual loss in so doing. But he who builds a shoddy soul for eternity can never escape loss. A man of some prominence stated once to some of his friends that in his young manhood he drank "some barrels" of whisky, and did not see that it ever injured his health; but he died of fatty degeneration of the heart before he reached sixty. That poison had done its deadly work secretly.

As this is our temperance lesson, it is proper that we should say something about the liquor traffic in the United States, our land. It is to be expected that the prohibitionists will fight the liquor business. One may accuse them over making the case worse than it really is; but I believe they are sticking pretty close to the facts; and I draw my conclusion from the fact that the liquor men (the big ones) are getting scared. Their business is growing so nasty that they are afraid it will nauseate the nation, and that the entire accursed thing will soon be vomited out on dry ground. May God speed the vomiting day. According to the liquor journals, the big brewers and distillers are anxious to have the little dealers clean up a little, lest they force a reaction against the dirty business. Well, the dirtier the nasty thing gets the better. When it grows so vile that decent people can endure it no longer, we can get our muckrakes and shovels and pitch the thing where it belongs.

These lessons are growing very sacred, seeing we are coming very near the end of our Lord's earthly ministry. Just a few more days, and he will die on the cross. I note that he has become severe in dealing with his enemies. He burns the scribes, Pharisees and Sadducees with hot fire. In the earlier part of his ministry he was a bit careful not to offend unduly. He commanded those whom he healed to say nothing about it. He did not wish the multitudes to overcrowd him; nor did he wish specially to excite the wrath of the Jewish religious rulers. Not so now. They have determined on his early death. The Master rises to the situation, and thrashes them with scorpions. The battle grows hot as he drives them and their chattels from the temple, and calls them a gang of thieves. If the rulers had not

been afraid of the common people, they would have gnashed their teeth upon him, and would have stoned him to death, as they did Stephen in later days; but the cowards were afraid to touch him. His hour had not yet arrived.

Comments on the Lesson Text.

45-47. Then in the audience of all the people he said unto his disciples.—He minces no words here. This is straight from the shoulder. The scribes were present, and heard the awful words from his lips. His accusations against them must have burned like fire. They were proud; they were self seeking; they robbed widows. The miserable hypocrites made long prayers trying to cover their sins in the eyes of men. But hear the fearful words of Jesus Christ as he pronounces their doom: "The same shall receive greater damnation." Paint the picture. Those scribes counted themselves the saints of God—they claimed to be free from sin and bound for heaven. Jesus said they were hell-bound. I suppose he knew the truth.

1 and 2. Here we have a contrast in the concrete. He "saw the rich men casting their gifts into the treasury." "He saw also a certain poor widow casting in thither two mites." That picture will live as long as men are sinners. One can see it repeated a thousand times in the churches of this land almost any Sunday that passes by. No use to try to veil the picture; nor can it be obliterated, for it is burned into the canvas to stay forever.

3. The Master comments. "Of a truth I say unto you, that this poor widow hath cast in more than they all." That sounds enigmatic. The Lord was not counting what was put into the treasury, but what the givers had left. If Henry Ford were to donate \$1,000,000 to those who have suffered from our recent disasters, and some poor widow were to give one dollar, she would outdo him beyond all question. She might have to fast for a few days; but he would not miss even a luxury. She'd have nothing left; but he'd have millions left. We count one way; but God counts the other way. That is exactly Christ's comment in verse four. They had abundance left; she had nothing left. Calculate your giving by what is left. That is God's way of counting.

5. As some spake of the temple.—Now turn to the accounts referred to in Matthew and Mark. That will clear up some things in the text. But read carefully; or you may miss the thought. They asked three questions in one; and the Master made a three-fold reply. They wanted to know the sign that would portend the destruction of Jerusalem, the sign of his coming again, and the sign of the end of the world. Read carefully. The destruction of the city was completed by the Romans not many years after the crucifixion. Nobody knows when the other two are due.

7. Here we find the disciples asking the same question that multitudes are still asking: "Master, when shall these things be?" Some fanatics are fixing dates; but sensible people are resting on the words of the Lord in verse 8: "Take heed that ye be not deceived; for many shall come in my

name, saying, I am Christ; and the time draweth near: go not therefore after them." Rest easy about the matter. Jesus will come back at God's appointed hour. Not even the angels in heaven know when that hour will come.

9. Wars and commotions be not terrified.—There must be some terrible things awaiting this old world. Matthew says there will be "wars and rumors of wars, for nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Then he adds these fearful words: "All these are the beginning of sorrows." If these things are but the beginning of sorrows, what will it be when they come in full force? "Watch therefore: for ye know not what hour your Lord doth come."

34-36. These verses contain a tremendous warning. Don't set your hearts on the things of this world, for they are but a vain show. Sometimes we grow sick of hearing modernists talk about making this world a good place to live in. If one wishes to learn facts about that, let him ask people who live in the "dust bowl;" let him ask flooded New England; let him ask the stricken people in Cordele and Gainesville, Ga., and in Tupelo, Miss. He might make some inquiry in war-cursed Ethiopia. If he is not satisfied, let him visit ruined Russia. May the Lord give us a little sense before we die. This is a ruined world—ruined by sin. Our job is to save all we can from the wreck.

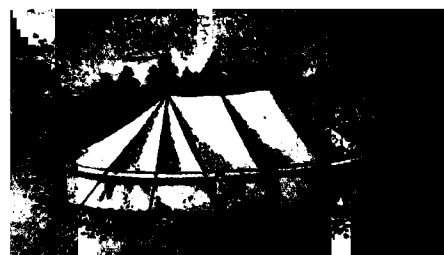
The last verse contains one item that makes my heart glad. Take the entire verse: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Thank you, Master! Glory! If you can't feel happy enough to shout over that, hunt a mourner's bench quick.

## ANNOUNCEMENT!

The Hollow Rock Camp Constituency will gather at Carrollton, Ohio, on the evening of May 15, 1936, for a special feast to be held in the old Albright Tabernacle. Rev. Lawrence Reed will be holding a revival meeting there for the Carroll County Holiness Association which has issued an invitation to the Hollow Rock Camp Holiness Association to bring their May Convention into conjunction with this meeting. A great time is expected and every one interested in the work of either Association is urged to attend. The Young People's Holiness Convention held in the Nazarene Church, East Liverpool, under the auspices of the Hollow Rock Camp, was well attended. More than 30 churches had delegations present. Miss Eva Clausen of C. B. I., Cleveland, delivered an inspiring address on God's dealings with people. Several folks came to an altar of prayer at the close of the service. May 30 will be a work day at Hollow Rock but spiritual tides also run high among the workers. Bring a basket lunch and spend Memorial day helping put the camp in shape for the annual meeting July 9-August 30. George H. Johnston, Secretary.

## STATEMENT OF BISHOP W. N. AINSWORTH.

The Anti-Saloon League of America disclaims all responsibility for certain letters of political appeal that were



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mailed from Washington on March 16 and 17 over the personal signature of one of its field workers. These letters represented the sender in his personal capacity, as the letters themselves indicated, and sustained no relation to the work of the Anti-Saloon League, by the use of its stationery or otherwise. The letters were neither prepared in nor mailed from the offices of the League and were issued without the knowledge of its officers.

The Anti-Saloon League of America is committed by its constitution to the "extermination of the beverage liquor traffic" and to "maintain an attitude of strict neutrality on all questions of public policy not directly and immediately concerned with the traffic in beverage alcohol." The public is assured of the League's purpose to adhere strictly to its constitution and program.

I have open dates for camp meeting work, as song evangelist and guitar player. Would be glad to assist in meetings in the east, in Ohio, Indiana, and Kentucky. Terms freewill offering. Home address, Blish R. Shaw, 1463, 103rd Ave., Oakland, Cal.

The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. Psalm 34:17.



METHODIST HOME NOTES.

Just a word of greeting and thanks.

Everything seems to be getting back to normal once more now that the children are able to run out doors. The bad weather caused many colds. It is hard on children to be cooped up. It proved to be hard on the cows too, for we lost three fine cows from pneumonia!

All our canned vegetables and fruits have given out, for it takes so much to put 350 meals on the table each day! I hope you write in early for jars. There are always several barrels packed at the Old Home, 812 South Fifth St., Louisville, and here too.

Our Home is full, too full, and we are needing sheets (60x90 inches) and tablecloths, 2x3½ yards. If the children didn't have you what do you think they would do? I am sure I don't know.

Sincerely yours,

Jessie Ray Williams,

Supt. and Treas., Methodist Orphans' Home, Versailles, Ky.

BRUSHTON CAMP MEETING.

The annual session of the Brushton Holiness Camp Meeting will be held on the grounds owned by the Association one mile southwest of the village of Brushton N. Y., beginning Tuesday evening, June 23 and closing Sunday evening, July 5. Our preaching evangelists this year are the Rev. Warren C. McIntire, D. D., of Wilmore, Ky., and the Rev. James Miller of Indianapolis, Ind. These men are nationally known and are very successful revivalists. The music will be in charge of the Rev. John Lunden of Oneonta, N. Y. Mr. Lunden is well known in this section and was a worker at the camp two years ago. Miss Mae Lermonde will continue as Superintendent of the Dining Hall and will also be in charge of the Children's Meetings. Meals will be furnished at the Dining Hall at reasonable prices and will be of the usual high grade. Miss Velma Bristol of Tupper Lake has been engaged as the pianist for the 1936 camp and the Rev. Clyde R. Sumner will again be the platform manager. This camp is held under the auspices of the New York State Holiness Association in co-operation with the local Camp Meeting Association. We have procured three additional cottages and have them moved on the grounds where they will be ready for use this year. These can be rented for the season and any one desiring a cottage should get in touch with the President as soon as possible. Our ability to accommodate you is better than it has ever been and we anticipate a gracious camp meeting this year. Plan to come and make your reservations early so we can make you comfortable during your stay with us. State the time of your arrival and the length of time you can stay. For more detailed information communicate with the President, Rev. Clyde R. Sumner, Mooers, N. Y.

WHY SHOULDN'T HE REGRET IT?

Chas. Wm. Grant.

While experimenting one day with cohesive agents Colonel Ginter discovered that glycerine diluted with rum, sprayed on tobacco, worked perfectly

in holding moisture and in giving cohesiveness to the tobacco, thus producing a cigarette that had a charm hitherto unknown.

The immediate popularity of the glycerine-doped cigarette was amazing. In 1901 the consumption of the tailored (ready-made) cigarette was less than 3 billion. The U. S. Internal Revenue Department, from its sales sheets, reports that the 1930 consumption was 119 billion.

That Colonel Ginter realized, to some extent, the great affliction he had brought upon the people by the manufacture of the American cigarette is evident by the report said to have been current in Richmond, Va., following his death—that he had three regrets: he never married; he never became a Christian; he had invented the American cigarette.

Realizing, according to undisputed scientific research, there are 19 different poisons in every cigarette—among them—carbon monoxide, furfural, acrolein, and nicotine,—that there may not be “a cough in a carload,” but there is certainly “poison in every puff”—why shouldn't Ginter regret his discovery.

Realizing the cigarette dulls the mind, bringing mental activity to a low level;—saturates the body with

poison, cutting the wind of the athlete, bringing on a partial, and sometimes complete sterility, thus causing reproduction to cease;—reduces the moral resistance; costs on an average of \$30.00 per capita annually from each man, woman, and child (including babies in arms) in the United States,—why shouldn't Ginter regret his discovery?

Ralph Lane, the first Governor of Virginia, was the first English smoker. He presented a pipe to Sir Walter Raleigh, who soon acquired the habit and started in England a vice which has become a menace to the race. Historians tell us that Raleigh smoked a pipe just before he ascended the gallows. It is certainly a pity that his vice did not perish with him.

To “walk a mile for a Camel” is not a boast,—it is an admission that the Camel has in its hump a “habit-forming” poison. The cigarette degrades the mental man, debases the physical man, debauches the moral nature, deducts from the family budget,—what a vicious tyrant is he. Well may Ginter regret having so effectively armed this “Little White King”—thus enabling him to burn his way to the throne.

I press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3:14.

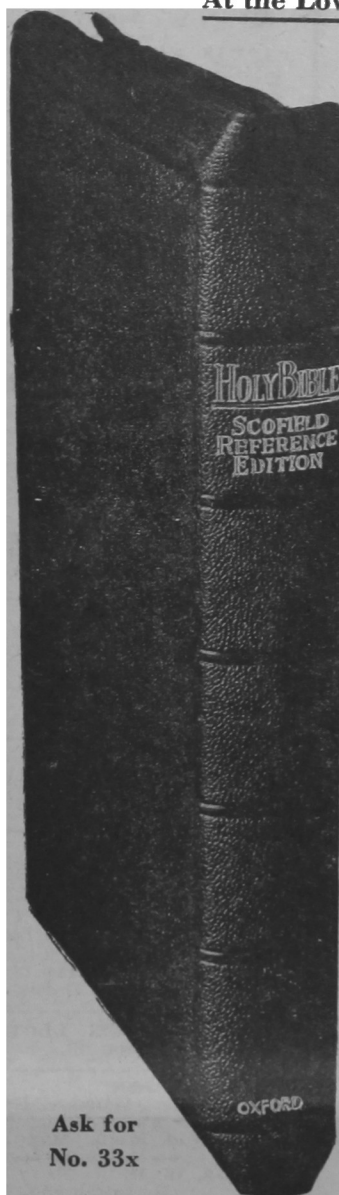
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Specimen of Type

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

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THIRD ROUND—CARLSLE DISTRICT, KY. CONFERENCE.

Tilton, Clover Hill, May 17, A. M.  
Oxford, May 17, P. M.  
Sharpsburg and Bethel, Sharpsburg, May 24, A. M.  
Saltwell, Rose Hill, May 24, P. M.  
Paris, May 31, A. M.  
Hutchison, May 31, P. M.  
Warner P. Davis, P. E.



## EVANGELISTS' SLATES.

**ARMSTRONG, C. I.**  
(Chazy, N. Y., Box 96)  
Spartanburg, S. C., May 12-24.  
W. Blocton, Ala., May 21-June 14.

**BECK BROTHERS.**  
(1019 So. 4th St., Louisville, Ky.)

**BEERY, J. A.**  
(3720 So. Wigger St., Marion, Ind.)

**BENNETT, FRED E.**  
(1321 Stever Ave., Flint, Michigan.)  
Sunnyside, Wash., May 24-June 7.  
Seattle, Wash., June 14-23.

**BLACK, HARRY**  
(Newsboy Evangelist, Holiness-Prophetic Evangelism, 511 Coleman Ave., Los Angeles, Calif.)  
Salamanca, N. Y., May 13-18.  
Hyattsville, Md., May 19-23.  
Dallas, Tex., May 28-June 1.  
Nebraska Camp Meeting, June 7-14.

**BRASHER, J. L.**  
(Attalla, Ala.)  
Kannapolis, N. C., May 24-June 7.  
Arlington, Tex., June 18-23.  
Bentleyville, Pa., July 9-19.

**BUDMAN, ALMA L.**  
(Muncy, Pa.)

**BUSSEY, M. M.**  
(535 Kendall Ave., Los Angeles, Calif.)

**CALLIS, O. H.**  
(409 N. Lexington Ave., Wilmore, Ky.)  
Jenkins, Ky., May 3-17.  
Lore City, Ohio, June 26-July 5.  
Lake Arthur, La., July 8-20.  
Scottsville, Texas, July 23-Aug. 2.  
Lexington, Tenn., August 3-16.  
Clarksburg, Md., August 20-30.

**CARNES, B. G.**  
(Wilmore, Ky.)  
Kings Mountain, Ky., April 27-May 10.  
Monticello, Ky., May 11-24.

**CARTER, JORDAN W.**  
(Wilmore, Ky.)

**CHURCH, JOHN B.**  
(Conf. Evangelist, 636 S. Green St., Winston-Salem, N. C.)

**COCHRAN, HERMAN L.**  
(Fort Worth, Texas)

**COUCHENOUR, H. M.**  
(240 Grove Ave., Washington, Pa.)  
Roscoe, Pa., May 4-17.  
Hendrysburg, Ohio, May 18-31.  
Bellaire, Ohio, June 1-14.  
New Cumberland, W. Va., June 15-28.

**COX, DORSEY M.**  
(1148 Bristol Terrace, Akron, Ohio)  
Kings Mountain, N. C., May 8-24.  
Asheboro, N. C., May 25-June 7.

**COX, F. W.**  
(51 6th St., S. E., Massillon, Ohio)

**COX, W. R.**  
(712 Silver Ave., Greensboro, N. C.)  
Pontiac, Mich., May 3-17.

**CROUCH, EULA B.**  
(Evangelist and Children's Worker, Lawrenceville, Ill., Rt. 1)

**CROUSE, J. BYRON**  
(Rt. 3, Box 476, Greensboro, N. C.)  
Schoolfield, Va., May 11-24.

**CUNNINGHAM, MOODY B.**  
(Box 2372, DeSoto Sta., Memphis, Tenn.)  
Bogalusa, La., May 31-June 14.  
Selma, Ala., June 14-23.

**DILLON, W. R.**  
(Evangelist, Holton, Ind.)  
Brookville, Ind., May 6-20.

**DONOVAN, JACK**  
Lansing, Mich., May 10-24.  
Portland, Ind., May 26-June 7.  
Sault Ste. Marie, Mich., June 9-28.

**EDWARDS, L. T.**  
(Preacher and Accordionist, 27 So. 6th St., Arkansas City, Kan.)  
Holsington, Kan., May.  
Kansas City, Kan., June.

**EDWARDS, WESLEY G.**  
(415 Kendall Ave., Los Angeles, Calif.)  
Time taken until Spring, 1936.

**FAGAN, HARRY**  
(Blind Singer, Pianist and Children's Worker, Shelby, Ohio.)  
Lancaster, Ohio, May 10-31.

**FERGUSON—OSERY EVANGELISTIC PARTY.**  
(Dwight H. Ferguson and his Cashy Musical Messengers, Cardington, Ohio)  
Warren, Ohio, May 6-17.  
Detroit, Mich., May 20-26.  
Akron, Ohio, May 31-June 14.

**FLEMING, BONA**  
(2952 Hackworth, Ashland, Ky.)  
Cincinnati, Ohio, May 29-June 7.  
Athens, Ohio, June 8-21.

**FLORENCE, L. O.**  
(208 So. Walnut Ave., Wilmore, Ky.)  
Greenville, Ill., April 13-May 30.  
Connersville, Ind., May 3-31.  
Louisville, Ky., June 1-22.

**FOSTER, J. W.**  
(Manchester, Ohio)

**GADDIS—MOSEY EVANGELISTIC PARTY**  
(Olivet, Ill.)  
Mitchell, So. Dak., May 11-24.  
Osborne, Kan., May 25-June 7.  
Petrel, No. Dak., June 11-21.

**GAUGH, L.**  
(903 E. High St., Lima, Ohio)  
Cambridge, Ohio, May 12-17.  
Wellsburg, W. Va., May 19-24.  
Wierton, W. Va., May 25-31.  
Portsmouth, Ohio, June 9-21.

**GOODMAN, M. L.**  
(Ionia, Mich., 408 1/2 W. Wash. St.)  
Cambridge, Md., May 17-31.  
Colorado Springs, Colo., June 11-21.  
Pasadena, Cal., June 24-July 5.

**GREGORY, LOIS V.**  
(Waterford, Pa.)  
Fairmont, W. Va., June 1-14.  
Panama, N. Y., June 22-July 5.

**GROGG, W. A.**  
(418-24th St., West, Huntington, W. Va.)  
Fort Seybert, W. Va., May 4-17.  
Carnard, W. Va., May 24-June 7.  
War, W. Va., June 10-23.

**HAMES, J. M.**  
(Greer, S. C.)  
Gastonia, N. C., May 4-17.  
Anderson, S. C., May 19-31.  
Montevideo, Minn., June 5-14.  
Anderson, Ind., June 18-28.

**HOOPER, L. S.**  
(Tionesta, Pa.)  
Chicago, Ill., May 10-24.  
Wheeling, W. Va., May 6-24.

**HUSTON, R. D.**  
(212 Maple Ave., Wilmore, Ky.)  
Pennsboro, Ky., May 3-17.  
So. Greenfield, Mo., May 18-June 1.  
Pleasureville, Ky., June 7-21.

**HUMMEL, ELLIS**  
(Cincinnati, N. Y.)  
Orwell, N. Y., May 4-17.  
Altmar, N. Y., May 18-31.

**JENKINS, ROSCOE**  
(Carrollton, Ky.)  
Edwardport, Ind., May 3-17.

**JOHNSON, ANDREW**  
(Wilmore, Ky.)  
Lenoir, N. C., May 17-31.  
Gormly, Ont., June 4-21.  
W. Mansfield, O., June 26-July 5.

**JOPPIE, A. S.**  
(1117 Liberty St., Allentown, Pa.)  
Ola, Michigan, June 14-28.  
Dover, Delaware, July 4-19.

**KENDALL, J. B.**  
(116 Forest Ave., Lexington, Ky.)  
Two Harbors, Minn., June 7-28.

**KUTON SISTERS.**  
(Singing and Playing Evangelists, 777 Lehman St., Lebanon, Pa.)  
Rome, Pa., May 10-31.  
Launton, Harrisburg, Pa., June 1-14.  
York, Pa., June 21-July 12.  
Reading, Pa., July 17-26.  
Spring Grove, Pa., July 27-Aug. 2.

**LEWIS, M. E.**  
(Engineer-Evangelist, 421 So. 16th St., Terre Haute, Ind.)  
Sayre, Pa., May 3-17.  
Ypsilanti, Mich., May 20-31.  
Olean, N. Y., June 5-14.

**LEWIS, M. V.**  
(517 N. Lexington Ave., Wilmore, Ky.)

**LEWIS, JOS. H.**  
(Wilmore, Ky.)  
West Palm Beach, Fla., May 17-31.

**LEWIS, RAYMOND**  
(Song Evangelist, 316 Euclid Ave., Van Wert, Ohio)

**LINCOLN, F.**  
(Gary, Ind.)  
Franklin, Pa., May 12-24.  
Oskaloosa, Iowa, May 29-June 7.

**LONG, CLAUD H. AND SISTERS.**  
(3335 N. 29th Ave., Denver, Colo.)  
Coshocton, Ohio, May 12-24.  
Cincinnati, Ohio, May 25-June 2.  
Emporia, Kan., June 3-16.

**LYON, REV. AND MRS. OSCAR B.**  
(New Albany, Pa.)  
Indianapolis, Ind., April 26-May 24.  
Belleflower, Mo., July 5-Aug. 1.

**McCOMBS, CLYDE AND SON.**  
(Preacher, Cornet, Euphonium and Xylophone, 2421 Dilman St., Terre Haute, Ind.)

**McCRORY, WILBERT T.**  
Elmore, Ind., May 10-24.  
Frankfort, Ind., May 31-June 14.  
Forest, Ind., June 19-July 5.

**MILBY, M. OLAY**  
(Greensburg, Ky.)  
Nashville, Tenn., April 27-May 10.  
Bentonville, Ark., May 11-24.  
Nashville, Tenn., May 25-June 7.  
Mt. Lake Park, Md., June 26-July 5.  
Corbin, Ky., July 9-19.  
Wilmore, Ky., July 23-August 2.

**MILLER, JAMES.**  
(Indianapolis, Ind.)  
Ottawa, Ill., April 26-May 10.  
Martinsville, Ind., May 17-31.  
Carothersville, Ind., June 7-21.

**MINGLEDORFF, O. G.**  
(Blackshear, Ga.)

**MOORE, JOHN E.**  
(Song Evangelist, 2923 Troost Ave., Kansas City, Mo.)  
Chattanooga, Tenn., May 3-10.  
Olivet, Ill., May 21-31.  
Anderson, Ind., June 1-14.  
Kansas City, Mo., June 18-28.

**MORROW, HARRY W.**  
Hewitt, Minn., May 10-24.  
Nebo, Ill., June 1-14.  
Manville, Ill., June 21-July 5.  
Ridgeview Park, Pa., July 8-12.

**Kampsville, Ill., August 14-24.**  
Flint, Mich., Sept. 13-27.

**NETTLETON, GEORGE E.**  
(302 E. Nineteenth St., Sioux Falls, S. D.)  
Ashley, N. D., May 31-June 14.  
Leola, S. D., June 15-28.

**OVERLEY, E. R.**  
(54 W. Central Ave., Delaware, Ohio)  
London, Ky., May 10-27.  
Delaware, Ohio, May 28-June 5.  
Ashley, Ill., June 7-21.

**PAPPAS, PAUL JOHN**  
(314 Disston St., Tarpon Springs, Fla.)  
Brewton, Ala., May 3-17.  
Silverhill, Ala., May 18-31.  
Open date, June 1-10.  
Annual Conference, June 10-14.

**PARKER, J. R.**  
(415 North Lexington Ave., Wilmore, Ky.)  
Hillsboro, Ky., May 11-24.  
Samson, Ala., June 7-21.  
Elba, Ala., June 22-July 5.

**PAUL, JOHN**  
(University Park, Iowa)

**POCOCK, B. H.**  
(133 Parkman Rd., N. W., Warren, Ohio)

**QUINN, IMOGENE**  
(909 N. Tuxedo St., Indianapolis, Ind.)

**REES, PAUL S.**  
(1400 E. 78th St., Kansas City, Mo.)  
Lexington, Ky., May 10-24.

**RIDOUT, G. W.**  
(Pentecostal Publishing Co., Box 774, Louisville, Ky.)  
Letts, Ind., August 10-16.

**ROBERTS, T. P.**  
(321 Belview Ave., Wilmore, Ky.)  
Turner's Station, Ky., May 1-17.  
Pt. Royal, Ky., May 18-31.

**ROGERS, MONNA M.**  
(Westerville, Ohio)

**SHAW, BLISH R.**  
(Song Evangelist, 1463 103rd Ave., Oakland, Calif.)  
Month of May open.

**STUCKY, N. O.**  
(41 West Park Ave., Columbus, Ohio)  
Columbus, Ohio, May 10-24.

**TERRY, T. L.**  
(Rockdale, Ind.)  
Rockdale, Ind., May 3-17.  
Georgetown, Ky., May 18-26.  
Peoria, Ill., May 31-June 21.

**THOMAS, DANIEL LLOYD**  
(1713 Johnson St., Keokuk, Iowa)

**THOMAS, JOHN**  
(Wilmore, Ky.)  
Redwood Falls, Minn., May 4-17.  
Nerstrand, Minn., May 18-19.

**TULLIS, W. H.**  
(Loyalton, So. Dak.)

**VINSON, R. H.**  
(Song Evangelist, Wilmore, Ky.)  
Salvisa, Ky., June 15-July 26.

**WILSON, D. E.**  
(38 Frederick St., Binghamton, N. Y.)  
Roanoke, Va., May 3-17.  
Stafford, Kan., May 21-31.  
Pt. Worth, Tex., June 1-14.  
Evansville, Ind., June 21-July 5.

**WILLIAMS, L. E.**  
(Wilmore, Ky.)  
Boone, Iowa, June 18-28.

**ZEITS, DALE G.**  
(608 W. Freeman St., Frankfort, Ind.)

## Camp Meeting Calendar

**KANSAS**  
Stafford, Kan., May 21-31. Workers: Rev. D. E. Wilson, Oscar L. Battin, Mrs. Lela Battin, Miss June Dillon. Write Mrs. Susie A. Shrauner, 210 So. Keystone, Stafford, Kan.

**KENTUCKY**  
Glasgow, Ky., July 24-August 2. Workers: Rev. H. C. Morrison, Rev. R. D. Brown, Alvin York.

**MINNESOTA**  
Newport, Minn., (Red Rock), June 25-July 5. Workers: Revs. Jno. R. Church, Harry E. Jessup, Bishop B. T. Badley, Iva D. Vennard, Julia Hibbard, Fletcher College Quartette. Write Dr. G. G. Vallentyne, 3400 Park Ave., Minneapolis, Minn.

**OHIO**  
Sebring, Ohio, July 17-26. Workers: Joseph H. Smith, Dr. J. L. Brasher, Rev. Lawrence Reed, Rev. W. H. McLaughlin, Miss Janie Bradford, Mrs. E. J. Leonard, Prof. N. B. Vandall, Mr. Samuel Walter, Glad Tidings Quartet. Write Rev. R. L. Bush, P. O. Box 45, Sebring, Ohio.

**SHARON CENTER, OHIO, June 25-July 5.**  
Workers: Dr. H. C. Morrison, Dr. Joseph Owen, Mr. Raymond Lewis, Miss Anna McGhie, Miss Eva Clausen. Write L. W. Durkee, 1024 Dover Ave., Akron, Ohio.

**NEW YORK**  
Cohoes, N. Y., July 12-26. Workers: Rev. Paul Coleman, Rev. A. J. Shea, Geo. P. Woodward, Henry and Vera Davie. Write Ethel Boal, 1667 Becker St., Schenectady, N. Y.

**FREEPORT, L. I., N. Y., July 29-August 9.**  
Workers: Rev. C. H. Babcock, D. D., Rev. L. S. Hoover, Rev. Malcolm Cronk.

**BRUSHTON, N. Y., June 23-July 5.**  
Workers: Dr. Warren C. McIntire, Rev. James

Miller. Rev. John Lunden in charge of singing. Write Rev. Clyde R. Sumner, Pres., Mooers, N. Y.

## VERMONT

Ithiel Falls, Johnson, Vt., August 9-23. Workers: Rev. W. R. Cox, Rev. Dunlop, E. N. C. Quartet in charge of music. Rev. John Poole, Radio and Young People's work. Rev. C. R. Sumner, platform manager. Write Rev. John W. Poole, Sec., Brunswick Ave., Gardiner, Maine.

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## REVOLUTION IN BEER PROPAGANDA.

From American Business Men's Research Foundation, 111 W. Jackson Boulevard, Chicago.

Declaring that soft drink, dairy products and automobile industries particularly should be made the immediate targets of the brewers in a nation-wide drive of intensive sales competition, K. L. Van Auken, prominent spokesman for the trade in an address delivered at the American Brewers Association convention in Chicago, March 23, made a remarkably frank statement regarding what should constitute the program of the beer makers in going after bigger profits than they have yet achieved since repeal.

The picture painted is a vivid revelation of the brewers' state of mind today, and the reason for the present low ebb of per capita beer consumption. It indicates what they think necessary to do to emphatically in-



crease the sale of their products, that it is worthwhile reproducing it here, just as it appears in the columns of the Brewers News, Thursday, April 2, and the April issue of Brewers Journal, Chicago.

#### Admits Soft Drinks Routed Beer in Prohibition Era.

"What," inquires Mr. Van Auken, "happened to beer drinking habits in the fifteen years of prohibition.... During these 15 years, 12,000,000 (twelve million) potential beer drinkers in our country became of age.... We have only to refer to the statistics to find out that during this time a taste and habit was built up for soft drinks—sweet drinks. Beer is having plenty of difficulty in breaking down this habit. Many tried beer when it came back and then went back to the soft drinks. This is a factor to which serious thought should be given."

Squarely facing this situation, so manifestly sad for the brewer, this sales expert lost no time beating about the bush. To his fellow makers of the amber brew, he said:

#### Must Revive Habit of Drinking.

"The habit of beer-drinking must again be built up. Many of the old habitual beer drinkers no longer have their favorite saloons to go to, no longer have the friends whose suggestions were a powerful factor in beer consumption. To revive this 'habit of drinking' with former customers, and to get new customers to form the habit is the job of the Brewery Industry."

#### MOTHER.

Oh, name associated with things Divine,  
How memory recalls her, the Mother of mine.  
Oft in dark stilly hours of night  
Visions paint your picture vivid and bright.

Yes, when I suffer from sickness and pain,  
I seem to feel the touch of your hand again.  
If it were possible to recall days gone by  
How happy I would be with you so nigh.

I think of when I knelt at your side,  
And you taught me in Jesus to abide.  
You taught me to lisp the child's prayer  
As on my knees I worshipped there.

As the days grew into months and years  
You told me to trust and forget my fears.  
When I cast my lot with the people of God  
You rejoiced as upward daily I trod.

Great plans and hopes for me you had,  
If I did not measure up you were sad.  
I told you I was trying, striving hard,  
To do the work given of the Lord.

I knew full well I selected your choice  
And now could I again hear your voice,  
I know you would say again and again,  
Repeat the story to the children of men.

Sometimes I think you want me above  
Where all is joy and peace and love,  
But am content a while longer to wait,

When my work is done, meet me at the gate.

The task you left me has been hard,  
Light, too, when I see as you did the Lord.

When in the long ago you went away  
I remembered how you taught me to pray.

Seemed as if my heart would part asunder,

As I heard sorrow's deep-toned thunder;

After the storm came the Celestial calm,

And to my broken heart was a balm.

So I'll work on here till life is ended,  
And then we'll sing with voices blended,

And through joyful, endless days,  
Join in singing our Savior's worthy praise.

J. F. Mincy.

#### WHAT ARE WE DOING ABOUT IT?

Just what are we doing about reaching the millions of unchurched and unsaved thronging all around us? Will their blood cry out against us at the great judgment day? That depends entirely upon whether we have done our very best, whether we have exhausted every resource to reach them for God and the church. Why do the masses seem prejudiced against the organized church? Why, no matter who may be doing the preaching, is it almost impossible to get the unsaved and unchurched to attend preaching services in our houses of worship? These questions should be faced and answered, because the facts, as unpleasant as they are and as much as we dislike to acknowledge them, stare us in the face nevertheless. Has it come to the time that like our early Methodist Fathers, we will have to go out and do field, street and open air preaching, going to the people who refuse to come to us? That they should be reached and that it is God's will that they be brought in, no one denies, just how to do it is the thing. Conventions and conferences are held and lengthy discussions are had as to how to reach the lost and talks are made on soul winning methods. But who may I ask, is in a large way, putting into practice all we hear and read about bringing in the masses and converting the unchurched and indifferent?

Personally, as an evangelist with over twenty years experience in this work, I am finding it increasingly difficult to get people to attend revival services, and to get them converted soundly and thoroughly, after they come. Are we substituting a campaign of church joining and is the educational program being made so prominent today, taking the place of reliance upon the supernatural and travailing prayer that formerly applied in our battles against sin and wickedness in high places?

If the easier method has taken the place of the suffering heart bleeding way of the cross, who will admit that there has been an improvement? Then the question comes back confronting us, "What are we going to do about it?"

Is there a remedy? Are we to surrender and adopt the easier and worldly method that does not involve sacrifice and suffering? The pastor of a large church said, "Sure I do not preach as I feel that I should. I refrain from condemning the sins of

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my people. I have my wife and children to think of, I have my family to care for and my place in the conference to maintain; if I should preach as my conscience dictates I would become unpopular and lose my standing with the powers that be." Such an attitude may please and render popular with the worldly-minded, pleasure-mad church members today and enable one, as said this preacher, "to keep his place in the church as far as appointment is concerned," but it will never win the lost to Christ or command the respect of God or man. Compromise never gains anything really worth while. There is but one way to impress a lost, indifferent world, that is an out-and-out attitude one hundred percent given to God and refusing to lower the standard one inch to please rich or poor, high or low. But how are we going to get people to hear the message, no matter how high the standard may be in the gospel that is proclaimed? I have found, over the years, that hundreds will attend services conducted under a tabernacle or tent who cannot be persuaded to enter a church building, but after they are converted become faithful attendants and members of the church. I therefore use a tent to reach the masses. If any pastor or laymen realizes that in their town or city there are many unreached and unsaved and you want such a revival, write me at 4414 Abbott Ave., Dallas, Texas, and I will give further details of the work conducted under my gospel tent.

Harry S. Allen.  
General Evangelist.

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at Haddon Heights, N. J., or Pentecostal Herald office, Louisville, Ky.

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## India Paper Vest Pocket New Testament

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# PENTECOSTAL HERALD

## WAY OF FAITH

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## SOUL HUNGER

By The Editor

**I**N our Lord's Sermon on the Mount we find these very interesting and forceful words: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

Jesus is here describing a very blessed state of mind. He tells us that it is a gracious thing to be hungering and thirsting. He is fortunate, as always, in his use of understandable terms. We all know what hunger and thirst are. We are so constituted that we must have food and drink. Our physical natures call for this sustaining supply. Without food and drink our bodies would soon languish and die.

The soul of man has desires similar to those of the body. The soul is capable of longing for deliverance from sin; to be free from pollution, to come into the clear light of purity. How fortunate, as Jesus teaches it, for a soul to have intense desire for freedom from sin; for a state of righteousness—rightness before God.

One of the great troubles with the people of this nation, both within and out of the church, is that they are dominated by their physical, rather than their spiritual desires; their temporal ambitions and longings overmaster, set aside, and destroy their spiritual aspirations. They are running to and fro in the earth seeking to find something to satisfy their physical wants; not their needs, so much. The gratification of one desire, it seems, only increases and intensifies new desires, and the being becomes obsessed with inordinate passion that consumes the body, wears out the life, and hastens its victim to an untimely grave, often to suicide.

The Lord Jesus calls our attention to the blessedness of the state of a soul longing, stretching out its faculties and aspirations to be filled with righteousness. He says that the desires of such a soul shall be gratified; that the filling shall be obtained; that for such a soul there is deliverance from impurity. Almost immediately, he follows this statement with a declaration in perfect harmony with it, "Blessed are the pure in heart; for they shall see God." Evidently, there is such a thing as purity of heart, otherwise, there would be neither intelligence or honesty in this statement of our Lord. We need have no hesitation or uneasiness here. There is a pure heart for those who hunger and thirst after righteousness. They can be emptied of sin. There is a fiery purging that consumes the dross of sin. There is a divine infilling with the Holy Spirit. The infinite power which built the universe can re-create, build, eradicate, purify, and cleanse the heart that pants after God, from all sin.

We believe that the cause of great shallowness in Christian experience, which has so largely paralyzed the spiritual power of Protestantism in this nation, arises out of the fact

that our religious teachers have placed the standard of Christian discipleship too low. Our Lord Jesus placed it very high. He said, "If any man come after me let him deny himself, take up his cross, and follow me." Have we not been preaching some sort of a humanly arranged plan of salvation which calls for almost no denial, no separation from worldliness, no change of conduct, and no cross? Is it not a fact that the whole idea of a life of separation from sin, purity of heart, and holy living, is very generally ridiculed by religious teachers throughout the nation? Have not a very large per cent of church members been taught that they must live in sin, commit sin, and be dominated by sin so long as they live? Is it not a fact that a large number of the church members of this nation, not only believe that purity of heart or holiness is an impossibility, but are perfectly contented to live in sin against God, and that they may do so without any fear or uneasiness as to results, that at the end of this wilful, sinful life they will enter into Heaven?

Turning to the Bible, such teaching is evidently unscriptural. The Bible calls us to repentance for all sin, the forsaking of it, the assurance of pardon and of cleansing, and of divine endowment, of an indwelling Christ. Jesus, in assuring us of the power of his salvation, and keeping, said, "Ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." There is a wonderful promise for every faithful soul. We have had a very definite promise that the Spirit shall indwell us, and now we have the promise that the Father and Son will make their abode with us.

Had the Protestant ministry of these United States taught and proclaimed these great truths and made the people to understand that Jesus did not come so much to save them from hell, or to save them in Heaven, but to save them from sin; to keep them filled with purity and peace, a redeemed people in the world; and of course, salvation from sin would make hell an impossibility and heaven a certainty in the future state. If these Bible truths had been faithfully taught and inculcated in the hearts of the people, we would have a very different church and very different conditions in the world. The liquor traffic would disappear, the truest and best men would be elected to office, riot and graft, dishonesty and misappropriation of entrusted funds would be practically unknown. But alas! There will come a day of reckoning when false teachers who have lowered the standard of divine truth and been defenders of sin rather than holiness, must give an account before God.

## Looking in on the General Conference.

**D**R. Z. T. Johnson, wife and myself ran up to Columbus, Ohio, May 2, with the double purpose to visit some relatives and to look in on the General Conference. Columbus is a beautiful city, full of enterprise, business, education, social and religious life. Methodism is very strong in the State of Ohio and Columbus is quite a Methodist center. In the years gone, it has been my privilege to hold several gracious revivals in the city of Columbus. Some years ago I found the Methodist preachers in that region very evangelistic and quite free from any of the superstitions and blights to evangelism that have been brought on by modernism.

The General Conference met in a vast auditorium which had been well prepared for the entertainment and convenience of the body. The persons selected from the various conferences in this country and the wide mission fields make up a most remarkable body of educated, wide-awake, aggressive men and women. On Sunday morning we heard a very interesting and suggestive sermon preached by Bishop Meade, of Kansas City. Sunday afternoon we attended the missionary meeting and heard a fine address by Bishop John Moore, of Southern Methodism. Sunday evening, we heard a great sermon preached to a vast audience by Bishop W. N. Ainsworth, always thoughtful and eloquent. He preached to an immense multitude and held their attention from the first word to the conclusion of his message.

It was our privilege to be present Monday morning and hear the discussion on the union of the three Methodisms, the M. E., the M. E., South, and the Protestant Methodist churches. It was a very able debate and in the very best spirit. We did not hear an unkind word. Almost the entire body favored the union. Some of the brethren objected to locating the colored people into a regional conference of their own.

The present plan of unification is to unite the three bodies mentioned, dividing them into five regional conferences: North, South, East, and West, making four regional conferences for the white members, and a fifth regional conference of our colored people. This arrangement of placing the colored people to themselves was the occasion of debate. Some three or four of the colored members spoke against this setting off of their people into a separate conference. The same number of colored brethren spoke in favor of this arrangement. Quite a number of the white representatives spoke on the subject, some favoring this method and others objecting.

(Continued on page 8)



# HOLINESS AND POWER

Rev. G. W. Ridout, Corresponding Editor

## I.



Bramwell Booth, of the Salvation Army, said, "The holiness we contend for is a *fighting* holiness, a *suffering* holiness, a *soul-saving* holiness; in short, *Jesus Christ's* holiness. Any mere "enjoyment of religion," or "waiting on God," or "fulness of blessing," which has not immediately and indissolubly joined with it, in every expression of it, the most unselfish and aggressive passion for the instant rescue of sinners from their sins, is, in our judgment, a caricature of the Higher Life of complete union with Christ, which the Word of God declares to be the highest of all."

When fanaticism was getting into London through George Bell's strange defection, that he and others were favored with extraordinary revelations and manifestations of God, Wesley wrote of them thus: "Satan beguiled them from the simplicity that is in Christ. By insensible degrees they were led to value these extraordinary gifts more than the ordinary grace of God, and I could not convince them *that a grain of humble love was better than all these gifts put together.*"

Wesley said: "We may know that our hearts are cleansed from all sin by love, joy, peace, always abiding; by invariable long-suffering, patience, resignation; by gentleness, triumphing over all provocation; by goodness, mildness, sweetness, tenderness of spirit; by fidelity, simplicity, godly sincerity; by meekness, calmness, and evenness of spirit."

## II.

Commissioner Brengle tells that he was convicted of his need of holiness by hearing a lecture on "Christian Perfection" delivered at Boston University by Professor Luther Townsend, one of the theological teachers at the School of Theology where he was a student. He went out from the classroom with his heart groaning for the blessing, he emphasized the groaning; he diligently sought it, and he and over a dozen other students obtained the blessing. His testimony is as follows: "On January 9, 1885, at about nine o'clock in the morning, God sanctified my soul. I was in my own room at the time, but in a few minutes I went out and met a man, and told him what God had done for me. The next morning I met another friend on the street and told him the blessed story. He shouted and praised God and urged me to preach full salvation and confess it everywhere. . . The following day I preached on the subject and ended with my testimony. That confession put me on record. It cut the bridges down behind me. Three worlds were looking at me as one who professed that God had given him a clean heart. . . . Two mornings after that, God gave me such a blessing as I never had dreamed a man could have this side of heaven." That was a glorious privilege that Brengle, the ministerial student at Boston, had in those days of long ago when he had such a theological teacher as Dr. Townsend, and another great saint like Dr. Daniel Steele, teaching the Greek classes. Alongside of Commissioner Brengle's testimony let us add that of Dr. Steele, who tells how he received the blessing:

"I found that my faith had three points to master: the *Comforter, for me, now*. Upon the promise I ventured with an act of faith, appropriating faith, claiming the Comforter as my right in the name of Jesus. For sev-

eral hours I clung by naked faith. Suddenly I became conscious of a mysterious power exerting itself upon my sensibilities . . . melting my heart into a fiery stream of love. Christ became so unspeakably precious that I instantly dropped all earthly good, reputation, property, friends, family, everything, in the twinkling of an eye, my soul crying out: "None but Christ to me be given, "None but Christ in earth or heaven."

## III.

A great book is that of Bishop Foster's on "Christian Purity" (out of print unfortunately). It was written around the following proposition: "*What is the utmost privilege offered to faith as to spiritual healing and holy experience now?*" Note a few very definite sayings:

"The Believer is under obligation to possess all to the last degree, of that which he may possess in Christ."

"Present possibility of holiness determines present duty of holiness."

"Holiness is a form of good which to the utmost extent possible is obligatory. If we may forego others without guilt we may not neglect this without fault."

"Shall the piety of the Church be deep, earnest, Christlike, or superficial, sickly and earthly?"

"Are you a minister? ponder as in the immediate presence of God this question: Called of God as you are, to the most holy work of preaching holiness to men, are you yourself holy?"

"Sanctified men are God's veterans in his war against sin . . . When the will of God is accomplished in your sanctification you become an avenue through which the omnipotence of holiness shall reach the world."

## IV.

Some warnings and important suggestions are in the following:

"I dislike something that has the appearance of that enthusiasm which overvalues feelings and inward impressions, mistakes the mere work of imagination for the voice of the Spirit, expecting the end without the means; and undervaluing reason, knowledge and wisdom in general."

"I dislike your directly or indirectly deprecating justification; saying, a justified person is not in Christ, is not born of God, is not a new creature, has not a new heart; or that he cannot please God, or cannot grow in grace."

"I dislike your saying that one saved from sin needs nothing more than looking to Jesus; needs not to hear or think of anything else; believe, believe, is enough; that he needs no self-examination, no times of secret prayer."

"But I dislike your supposing man may be as perfect as an angel; that he can be absolutely perfect; that he can be infallible, or above being tempted, or that the moment he is pure in heart, he cannot fall from it."

"George Bell prayed near an hour; his fervor of spirit I could not but admire. I afterwards told him what I did not admire, namely, his screaming now and then in such a strange manner, that one could scarcely tell what he said; his thinking that he had the miraculous discernment of spirits." All which word and advices John Wesley wrote in 1762 to George Bell who led a fanatical movement in the great Revival.

## V.

I recently held a meeting with Rev. Geo. R. Stephens, of Miami, Fla. It was a time of

wonderful fellowship in prayer and preaching. Brother Stephens frequently would tell of Asbury College days when he was a student there with Stanley Jones. They had wonderful manifestations of God's power and blessing. He told of a revival which "*broke out*" at Asbury. Students had been in prayer, greatly burdened for the unsaved and unsanctified. Dr. Haynes announced that, in two weeks' time, an evangelistic meeting would begin with a preacher from North Carolina in charge; when prayer started Brother Anderson, (known as 'fony') shot out into the aisle and prayed a prayer that brought two worlds together and the power came down. No need waiting for two weeks—it was on; Stanley Jones was appointed to be the preacher and every night he poured out his soul in saving and sanctifying truth, the fire fell and it spread all over the school. *This is the kind of revival we need today in all our schools and churches.*

## VI.

I read a rather striking tract, "Eighteen Years Tithing," by H. Z. Duke, in which he says: "I went into a mercantile business known as the 'five and ten-cent business,' in Bowie, Texas, in 1894, and in January following, my pastor, Brother F. M. McConnell, and I agreed to tithe for one year. Before the year was out I said, 'This suits me, and I will tithe, not for one year only, but for life.' The business prospered from the start, although begun in a small way. Having only about \$700 capital, doing a strictly cash business, both in buying and selling, of course our business was limited. Yet the first year our tenth was \$110; the second year, \$154; third, \$360; fourth, \$388; fifth, \$330; sixth, \$662; seventh, \$556; eighth, \$250; ninth, \$566; tenth, \$1,040; eleventh, \$650 twelfth, \$1,223; thirteenth, \$1,221; fourteenth, \$1,143; fifteenth, \$2,472; sixteenth, \$3,378; seventeenth, \$1,604; eighteenth, \$2,390. I have tried the Lord in this business way, and I would no more quit tithing than I would quit providing for my family."

Don't settle down until you settle up.

## REQUESTS FOR PRAYER

Mrs. E. A.: "I desire those who have power in prayer to pray for my son who is away from home."

A HERALD reader requests prayer that she may know and do God's will.

E. K.: "Please to pray for a sister who is a worker in the Lord's vineyard, who has been enticed by a wicked man, that she may be delivered from his influence."

Pray for a man who has dropsy, and is unsaved, that God may heal him and that he may give his heart to the Lord.

Prayer is asked for a sister who is under the influence of the drink and tobacco habits; also for a daughter to be converted.

L. B. K.: "Pray that I may be convicted of sin and be saved through the blood of Christ."

Mrs. D. H.: "Pray that I may be more fruitful in the Lord's vineyard. Pray that I may be healed of many troubles."

M. B. H.: "Will THE HERALD readers pray for me to be healed of an illness of long standing?"

M. E. W.: "Pray for a man and wife and son to be saved; also for a revival in Hillsboro, Miss."

"Out of the heart are the issues of life,"—a right heart,—a right life.



# EXPERIENCES OF A CIRCUIT RIDER

E. Hampton Barnett

**S**OME one said: "The Devil never takes a vacation; neither do I." But that fellow has been taking a vacation for many years. Every preacher should have a vacation from the stress and strain of the pastorate. There is no profession that calls forth more energy and exhaustion than that of the ministry. This work, when it is properly done, requires all that there is in human life. Ten months a year should be the limit of the active service required of a Circuit Rider. The other months should be spent in cultural value. He may attend a school, travel, or hide away and read for part of that time, but should take time for relaxation and detachment from his routine. Most of us have not learned what to do with the small amount of leisure left to us and, when it comes, we have to lie awake at night to decide how to spend it.

During the last annual conference Charlie Grover and I agreed we would not wait to decide what to do with the little time just after conference, but we would oil up our guns and slip away for a few days. Charlie is known as the greatest hunter in the conference, and is well pleased when his appointment is made with reference to the range of groundhogs. He goes in for the tall timber game, and is content to take any appointment, just so it is not too far from Virginia. As for the old Circuit Rider, he has always been content to ply the ridges in nutting time. He grew out of that famous old family known as "bear hunters" in the good old days. Back into the mountains we went. Charlie was to have squirrels for the first supper. When it was norted that we were in the hills of old Greenbrier County, W. Va., three suppers were prepared for us in different localities. We arrived on the top of the mountain where we met the genial host waiting for us. A newspaper man and his wife had arrived previously, and were enjoying the luxury of the season. A trip out that afternoon netted a little bag, but when we came in to our benevolent friend's home we were informed that we must help eat the squirrels there. We had nine squirrels, a chicken, plenty of other meat, tomatoes as large as a plate, biscuit, cornbread, and all that goes with them. It was after dark before we left that farmer's table. When we arrived where we were to spend the night, fifteen miles away, we were informed that they had waited supper on us. The next morning we left about three o'clock for the ridge where the tall hickory trees grow.

Charlie said that he would take his little twenty-two along just for the fun of it, and we could take our pump guns. When we returned, Charlie had all the law would allow him of well selected, well shot squirrels. Charlie is one of these fellows who can see a squirrel where "they aint none." The timid little creatures seem to tempt him to shoot them.

What has this to do with the romance of the Circuit Rider? It has much to do with the forming of friendships with people, and learning to appreciate each other. We three will better understand each other from that period on; the farmers and friends who were so kind to us will likewise be our friends.

No preacher should feel that he has the right to slip away, at will, to the woods or river banks for a vacation. He should use his time wisely, with the consent of his people and church. It is very easy to spend too much time away from the church and cripple the work. This will always be guarded against by the wise man who chooses work before pleasure.

The church has never faced a more serious problem than it now faces in leisure time.

With the coming of shorter hours in our business life, the church has been faced with the problem of serving our turbulent people as they madly pursue their work. At this time, more people surge about in the evening than at any time of the day. Clerks, office men, and business men and women, find it hard to get to church on Sunday morning when they have worked almost all night. How we are to adjust that situation is serious. They seem to owe their allegiance to their employers, who demand that they work late. The 9:45 Sunday school is too early; twelve is too late. 7:30 service is poorly attended, "so what!"

The Circuit Rider is going to have to take advantage of any hour that will meet the needs of the people. A midnight service would not be out of order in many places. Where there is an industrial community where the shifts change about midnight it would be well to have a midnight service for them. The Gospel must be taken to the folk wherever they are. One of the most serious difficulties is the fact that there are many quack preachers who, for their own gain, take advantage of folk to preach to them. If the well organized churches would go forth and do some outdoor preaching it would help; but it is not done by the leading denominations, as it should be. There are great organizations doing street preaching, and they are doing a fine work.

The Circuit Rider has used every available means to preach the Gospel to the folk. Not long ago a seminary minister went with the Circuit Rider to preach at a noon-day service down at the shops. The whistle blew; out ran about 250 men into the eating room. They were black with soot, greasy, covered with paint, tousled, dirty, and presented an appearance of men who drove hard in the modern machinery of this age. They did not stop to wash, but sat on the floor, on benches, and about. The Circuit Rider climbed up in a wash-basin and began to preach. Some sauntered near enough to hear, others played cards, some swallowed their dinner rapidly and lit cigarettes, and sauntered off to pitch horseshoes. Little care was given to their eating; twenty minutes was their limit. The sermon must be preached in that time, and it was difficult to preach it against the emitting steam, shifting cars, lifting cranes, the hammering, and a general conversation in the eating room. After dinner, the whistle called the men back to their tools. We have to learn to work under any situation in life.

We are going to have to do some reconstruction of our ministry in our mechanical age. No longer can we expect the folk to gather as they once did for the services. We will have to make our adjustment to suit our fast growing age of machinery. The romance of hearing the voice of God above the din and roar of this busy life gives us a romantic hour that challenges the best in us. If God could hear the pioneers in the falling trees of the forest, he will hear us in the whistling and rumbling of our machinery. We had just as well get adjusted to our modern life, for it may not change in fifty years.

I visited an engineer who was passing away. His passing gave me an insight into the closing life of one who had driven a great railroad engine far enough to drive it around the earth many times. He had lived with his machine, and now he was dying with it. In his delirium, he called the fireman, the wrecking crew, the track men, many of them by name. He often backed his engine up to the tank and took water and puffed on up the valley. This he lived over and over again as he drove his engine out into the mystic valley. The Circuit Rider had helped him to God in these weeks, and was now bidding him farewell as he went home with his great

engine. He fingered under his pillow and got his large red handkerchief, tied it around his neck, threw the cover off and got out of the bed and started for the door. His pastor said, "Where are you going?" "I am called," said he, "and must take my train at 6:45 for G. V." He was persuaded to lie down and rest for a few minutes with the assurance that he had plenty of time, and his dinner pail was not yet packed. He went back to his bed, urging us not to forget and let him miss his call. A few days after that his train pulled out and has never returned. Far in that distant strand somewhere he remembers the Circuit Rider who came to his rescue when he was lost, and showed him the way to God. It will be a glorious meeting over there when all the Circuit Riders can sit down and talk over the experiences here as they led weary hearts home to the Father. This world will never know, and can never appreciate, the work of the minister, but only heaven, with its rewards, can repay the minister for the unselfish work he does to help people find the way home. When darkness gathers thick and fast, give me all the ministers, near and far, to introduce my soul to God as I pass over.

## The Girl of Today.

In these days of new customs and manners, it is not an easy thing to convince the girl who has a disposition to indulge in smoking and drinking that these habits are a serious blot on girlhood, and that indulgence in them seriously injures her health and unfits her for the better things of true womanhood. "Beautiful Girlhood" is a book that is nothing short of a character builder. It has been revised and chapter thirty-three, a new one added to this new edition of this wonderful book, is one of the finest we have read on advice to the modern girl. Not a scold in it, but it is a touching appeal to the very best in the girl—tactfully written. Wonderful advice to the girl who has to face the business world.

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# THE HERALD PULPIT

## THE FACULTY OF FAITH

Rev. W. M. Young, D. D.

"Have faith in God." Mark 11:22.



HE incidents of the last week before the crucifixion of Christ may easily be recalled. As Jesus was nearing Jerusalem he was pressed by a great throng of people who cut down branches from the trees and strewed them in the way, and cried: "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." Luke 19:38. "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest." Matt. 21:9.

He taught the people daily in the temple, and at night he slept in the Mount of Olives. On this particular morning he was hungry, and went to a fig tree seeking fruit. "He found nothing but leaves." 11:13. And said unto it: "No man eat fruit of thee hereafter forever." Mark 11:14. The next morning as they passed by, Peter noticed that the fig tree was dried up from the roots, and said, "Master, behold the fig tree which thou cursest is withered away." Jesus said unto him, "Have faith in God."

### THE CRITIC'S COMMENT

Some of the little critics have found fault with this act on the part of Jesus; they think that it was not consistent for him to kill a fruit tree. They seem to overlook the fact that the tree was his, "All things were made by him; and without him was not anything made that was made." John 1:3. "The sea is his, and he made it; and his hands formed the dry land." Psalms 95:5. The farmer cuts down the worthless trees in his orchard; the shepherd takes a lamb out of the flock for food. Christ uses a tree to teach one of the greatest lessons that he ever taught the sons of men. By this enacted parable he impressed his disciples by hearing and by seeing the great efficiency of faith in God.

### UNBELIEF AN INFIRMITY

Unbelief is an infirmity. The man who boasts of his unbelief boasts of his own infirmity; as death is the paralysis and loss of the faculties and powers of the body, so unbelief is the paralysis and loss of the faculties of the soul.

When a man loses his hearing and becomes deaf, he has lost one of his bodily faculties, and is just so much dead. If he lose his hearing and becomes blind also, he is just so much more nearly dead. If he lose his taste, another faculty is gone, and he is a little more nearly dead. If he lose his sense of smell, he is just a little more nearly dead. If in addition to all this he lose his sense of feeling, he is just so much more nearly dead. And when his brain and heart are paralyzed he is altogether dead. Conceit does not always decrease in proportion to the loss of the faculties either physical or spiritual.

### CONCEIT INCREASED IN ADVERSE PROPORTION

The agnostic is one whose sense of faith is almost dead; the infidel has a bad case of atrophy; the atheist is one who is in the last stages of spiritual death. He is cut off from all correspondence with God. When a man is dead he is cut off from his environment in this world. To be spiritually dead is to be cut off from all correspondence with God, and "without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." Heb. 11:6.

Some people think that they are wonderfully great and wise because they do not believe the things that other people believe about the Bible, and the soul, and eternal life, and God. Their conceit is founded on that which they lack. It is like a deaf man basing an argument that there is no sound because he hears no sound, or a blind man producing an argument that there are no mountains on the fact that he sees none. No man has a right to set up his ignorance of a fact against the testimony of those who know.

### THE FACULTY OF FAITH

Psychologists, since the time of Kant, mostly have divided the field of psychology into three so-called "Faculties" of Intellect, Feeling, and Will, sometimes using other terms which mean about the same thing. But here the psychologists have stopped too soon. There is another faculty called faith. Is intellect the basis of all knowledge? Do we reason out all things? Do we feel all things? Will the universe come within the range of our touch? Can we grasp all things by our wills?

If we classify the physical senses as touch, taste, smell, hearing, and sight, can these senses comprehend all knowledge or even apprehend all that there is in this universe? The greatest faculty is faith.

### CULTIVATION OF THE FACULTY OF FAITH

The cultivation of the faculty of faith has been neglected. It is like some of the lost arts. Embalming is not so well understood as it was in the times of the Pharaohs. The art of lifting and moving large blocks of stone without modern appliances has long since been forgotten. The faculty of faith has been neglected. They tell us there is not a chair in any university or theological seminary endowed for the purpose of teaching the art of faith, or developing the faculty of faith. There is little research for this limitless power. We have become so busy trying to promote our material acquisitions that we have failed to increase our spiritual assets. We have neglected meditation and prayer, and these seem to be necessary to the cultivation of faith. And for lack of this cultivation the church and the nation are suffering. The foundations of the nation are crumbling for lack of faith. Who has faith in the integrity of city government, or state or national politics? Our whole social system seems to be crumbling because of lack of faith.

### THE VALUE OF FAITH

The value of faith is incalculable. The farmer sows his seed in faith; the snows and frosts and ice of winter cannot shake his faith in the promise of God that "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. 8:22. The merchant buys in faith; the builder lays his foundation in faith; the inventor contrives his machine in faith. The student burns the midnight oil or consumes the electric current in faith. He lays hold on knowledge in faith. He learns geography and history in faith relying on the testimony of others. Believing the facts of science that others have discovered, we go on and make other discoveries.

### INCREASE OF SCIENCE: DECREASE OF FAITH

Daniel prophesied, saying, "many shall run to and fro, and knowledge shall be in-

creased." (Dan. 12:4). We have increased in the knowledge of geography, and history, and have learned multitudes of facts concerning science. But we do not seem to have increased in faith. The ancients seem to have had greater faith than we have. "Abraham believed God, and it was counted unto him for righteousness." (Rom. 4:3). But there seem to be many people in our day who do not believe God; they criticize his word, and consider it a bundle of fables. The church itself is honeycombed with unbelief. This hinders the progress of the kingdom; it is said that when Jesus taught in his own country that "he did not many mighty works there because of their unbelief." Matt. 13:58.

There are Christians, or those who call themselves Christians, who have not the faith of a devil. A devil believes that God is gracious to reward and just to punish; that Jesus is the Son of God, and that he died to save sinners. An evil spirit declared in the presence of Christ: "I know thee who thou art; the Holy One of God." Luke 4:34.

### OBJECTIONS TO FAITH

The skeptic says, "I wish to see clearly, and cannot believe that which I cannot understand." But is not every one compelled to believe much that he cannot understand? Who can understand how it is that the deadly nightshade and the nourishing wheat both draw their substance from the same ground, or why one flower is white, and another blue, and another red? or why the same flower may have all three colors? Who can understand why such a vast variety of fruits and flowers grow out of the same earth and under the same sunshine and yet all are so different?

You climb on board a trolley car and are carried up the mountain side a thousand feet high, and you are led to believe in the power of electricity; but who will define for us what is that great mysterious, subtle and elusive power? Has not the Christian as much right to believe in the invisible power of the Holy Spirit, as the materialist has to believe in the invisible power of electricity?

### WHAT IS FAITH?

"Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. This definition may not appeal to all men. It may not appeal to those who have blinded eyes, and seared conscience and hardened heart. How can they appreciate a substance that they cannot see or feel or taste or smell?

John Wesley shows us that saving faith is not "barely a speculative, rational, a cold, lifeless assent, a train of ideas in the head." It is "a full reliance on the blood of Christ; a trust in the merits of his life, death and resurrection." Paul tells us that "with the heart man believeth unto righteousness." "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10:10.

### WHAT FAITH DOES GOD REQUIRE?

God requires the faith of a child. It is easy for a child to believe; it is easier for a child to believe than not to believe. Jesus says, "I tell you the truth, that except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3.

What does a father require of his child? Does he require him to comprehend all that



he understands? Does he expect him to explain all he knows? Does the heavenly Father expect his children with their infantile intelligence and inexperienced to comprehend the highest heavens and the deepest depths? Who can render account of all his motives and actions? Perhaps we do not know all the reasons for the Father's commands or why he has forbidden some things and urged the observance of others. But the Great Father does require us to love and obey him.

### Perilous Pursuit of Education.

REV. PAUL PITINI.



It is a confirmed, accepted fact that, for proper development and effective service, an education is essential for all. The type of education which is necessary has been brought into question by educators. However, whether vocational or cultural, scientific or classical, with ultra-modern freedom for self-expression or tempered by discipline, as a means to an end or the end itself, education is established as a necessity.

There are many divisions of thought in modern education, but the most critical is the division which obtains in the field that deals with the development of character. On one side we have the evolutionary school, and on the other we have the revolutionary. The former says that character, with the physical organism, has evolved from a lower form to that which is in the mold at present, and shall go on into infinitude until it reaches the full stature of the moral and physical super-man:

"I once was a polliwog beginning to begin.  
I once was a froggy with my tail tucked in.  
I once was a monkey up a banyan tree,  
Now I'm a man with a big D. D.  
A polliwog, a froggy, a monkey, a man;  
Glory be to nature for her wondrous plan!"

That is the humorous side; the serious side reveals itself when we think of how the educational systems have gullibly allowed this paralyzing doctrine to pass down their pedagogical throats, where it is mentally digested and in turn spewed out into the receptive mind of youth.

Thank God, wide-awake Christians are aware of the perils which accompany such teaching. They not only have set up the danger signal to help in a negative way, but in a positive manner they have pointed out the only way of escape for us who are on the threshold of the educational life. That way is through a Christian education in the *revolutionary* school. We young people are thankful to those who have had and do have the vision of Christian education. To them we owe the opportunity which we have to obtain an education away from the influences of the fashionable, worldly colleges. Because of this opportunity, our Christian schools have become a haven for the youth of the Church.

The attitude of spiritual security as given in the Christian school has become at once both a blessing and a curse. The very fact that they are in a place of refuge, away from the deadly dangers of the regular college, places our young people in an attitude of false security. The unaware attitude which results has been the cause of the fall of scores of perfectly sincere young people. There are confronting perils for one who is in the pursuit of even a Christian education. How many we have seen who have had the privilege to become possessors of a Christian education who have succumbed to the perils connected therewith! They have lost the spirit. No more are they a part of the team, playing the game of life. They have lost the co-operative attitude and have drawn aloof from those who need their help. Some have be-

come impractical. The sympathetic touch and the acute sense of human needs have been lost. This scholarly, Wilsonian type can be observed scattered over the Church; some few have cloistered themselves in our Christian schools. Others have become too big for the little job. They once felt their little home church with a vision big for service; now that vision has become too big for service. The little home churches and homefolk who need the influence of consecrated, educated young people are forgotten, while the "too big" young people go to others who have fallen into the same "too big" condition, and together they tumble into the perilous pit of a fruitless life.

As the older ones have observed the failure of the young people to cope successfully with the dangers along the way, they have become skeptical and objected to education, even Christian. As we think together concerning this problem we find that the attitude of unbelief in education, on account of the above objection, is unreasonable. There is a sifting, a mortality, in Christian education, of course, just as there is in revival meetings, in church-membership. We have never seen a school-year close which has not revealed the failure of some to be true to God. This is true also in our churches and in our homes. We do not think of condemning, wholesale, the church and the home for the backslidings and failures of some of their members. Neither should we the school. The successes of the school will compare favorably with those of the home and the church.

Instead of this impotent faultfinding why not thoughtfully suggest a preventive? One of the most effective methods by which we can bring a decrease in the religious failure of students is for the students themselves to have pointed out to them, frankly, what these dangers are. The writer has been for some time a student in one of our Christian schools. One by one he has viewed, with concern, young men and young women walking, unconsciously, directly into the perils which are so evident to any one who has been in a Christian school for any length of time. For the sake of earnest youth, who have entered or who are contemplating entering school, we wish to mention some of the paralyzing perils which all of us face in our pursuit of education. To the unaware student these come in the form of delusions. If real success in our school-life is to come, there must first come an abatement of delusions.

1. *Young people are eager.* A whitened harvest is viewed. Laborers are few. Therefore the world needs us and that right early. Reasoning along this vein the young person comes to his first delusion: *A quick preparation for life.* Oh, just a training to get me started; soon time shall be no more. I must hurry. Also, there is no lack of older ones who urge us along this line. Young man, young woman, stop that! The lesson of the redwood, towering above his fellows; the lesson of the mushroom, crushed beneath the foot of man; the lesson of God's word; the lesson of effective Christian workers in all ages is: *All good growth is slow growth.* This does not mean that living is to be reserved for the future. Your greatest opportunity for soul work is right in a Christian school. One successful district elder told us earnestly that he saw more souls saved in his room at school than he has seen on any one of the charges he has served since. A God-used evangelist had the right idea when he said that when in college *his school was his parish.* That young man is now being used mightily in the church. God has utilized the results of his thorough education. Take time to be holy, not only in soul, but in mind.

2. A hazard which all must guard against is: *conformity to the mass*, the standardization of behavior. In viewing the group as the new student enters school, he sees those who can do many things which he, until then, has not felt morally free to do. He has had con-

victions concerning those things. The usual results, if the observed ones are professing Christians, is that he yields to the thought that his so-called convictions are just notions. Gradually he finds himself void of those convictions; void of individual, personal ideas; just drifting with the crowd. The divine approval is now on the wane and a dangerous condition results. We have noted, however, that this conformity exists but temporarily. Usually a reaction sets in, but not before many bitter lessons have been learned. Carefulness right here will save all of us much anxiety.

3. *Comparison of their abilities with those of others* has been a delusive peril to many young men and women upon entering school. We have seen those who have felt a definite call to a definite work lose out right at this point. Others have appeared much better qualified than they. Their confidence has waned, discouragement has set in, and gradually the vision has dimmed. It has been but a matter of time until the call was but imagination and another laborer was lost to the vineyard. Those who rise above this delusion are those who have learned the lesson that faithfulness to the call of God brings its rewards in increased qualifications for the task to be performed.

4. Another obstacle in the pursuit of proper preparation for life is a *premature marriage.* We all can recall numbers who have stumbled over this rock. They have deceived themselves into believing that the educational route could be pursued together. In the great majority of cases they have fallen by the wayside, and with those of the quick preparation are rendering a mediocre service, handicapped by unprepared lives.

5. The world-wide hallucination which has gripped the disordered mind of our day is: *unnatural dependence on education.* This is having its influence on us and many are yielding to it. There is no real character which is educationally built; salvation through education is an iridescent dream. We must maintain our emphasis on the truth that character comes through *revolution* and not by *evolution.* We who are candidates for further training should keep the evangelistic emphasis ever uppermost, with an utter dependence upon God alone.

6. The most dangerous process which can take place in any young Christian's life is *the intellectualizing of personality.* It is right here where the preacher objects, and justly, against your desire for further education. We have all watched them go away with the fire and the blessing. They have come back "ail starched up." A false, unnatural dignity is now theirs. Veneered with worldly culture and refinement, they have no place for the natural, unaffected blessing of God. The fire, the blessing, the abundant life are absent. This intellectualizing is the most subtle and most tempting peril of them all.

7. Many of the delusions of the Christian youth would vanish if he would firmly resist the satanic robbery of his hour for private devotions. It is the repeated experience of hundreds of Christian students that they have permitted work, study, or the social life of school to deprive them of this essential exercise. Failing to pray, they fail to live. Deeply devotional literature should form a part of every day's reading; a close and careful study of a small portion of God's Word should always form an active part of the day's devotion. Earnest prayer for the student's own interest and the soul interest of the other students should be a daily duty. Neglect to thus apply one's self relentlessly to pursue this course soon results in a weakened sense of God's presence and a restless activity that really expresses very little. No unholy ambition or purpose should keep the student from his devotions. Satan with

(Continued on page 9)





# ASBURY ALUMNI PAGE



Containing contributions from Trustees, Faculty, Alumni, and students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

## The Spade in the Hands of the Bible Scholar.

MRS. GAILE J. MORRIS, Professor of Archaeology and Hebrew History, Asbury College.

"Speak to the earth and it shall teach thee."—Job 12:8.



LIVER Wendell Holmes has said that the spade has furnished for mankind water, coal, iron and gold, but now it is giving them historic truth. These particular mines of truth have not been opened until our day, when the need appears to be greater than ever before. The science of Archaeology which is of such importance today is making a great contribution to the verification of Bible truths. The excavator with the spade is unearthing ancient civilizations. Long-buried cities are rising, as it were, suddenly out of the ground, and even characters of biblical history, who were once regarded as mythical by the critic, have been restored. Biblical truth has not been discredited and weakened, but everywhere it has been strengthened by excavation of the long-buried past. In the light of things already found, there need be no fear but that the future upturning of the Archaeologist's spade will add to the dignity and claims of the Scriptures. A recent great scholar said, "The Bible has nothing to fear, but everything to hope for, from the light that Archaeology can cast upon it."

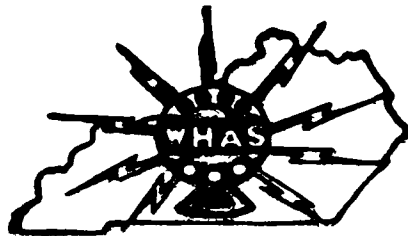
A statement written in brick or stone is not of necessity more true than one written on paper, but when a stone inscription gives the same message as the biblical narrative, it seems that one great score for the BOOK has been made. It appears that God has buried beneath the rubbish of ages certain historic slabs, engravings, bits of delicately-wrought pottery, and jewels in order to bring them out, and let them speak for themselves of the high state of civilization in the early days about which history, largely aside from the Bible, has been silent. In every instance where the inscriptions uncovered touch the Bible narrative the BIBLE is correct. There is a reason for Archaeology in Bible lands. Material uncovered makes its contribution in repelling the assaults made by destructive criticism.

The unearthing of sacred history by the means of the spade makes it possible for the Bible to verify itself. Busy as the excavator has been, he has made but little more than a beginning.

### UNDER THE SACRED SOIL OF PALESTINE

As every student of history knows Palestine is the Holy Land of three great religions. Hence it is not strange that nearly everything found there is of equal interest to Jew and Christian, and much of it is also of interest to Mohammedans. It is evident that progress can be made only through the friendly co-operation of the nations, and in this respect, Archaeology may be said to be the most international of the historical sciences.

Tucked away at the dead end of the Mediterranean Sea lies Palestine. In size it is a tiny land, not larger than New Hampshire or Vermont. If one does not stop by the way (but who would not do so?), he may travel in a motor car at only thirty miles an hour from Dan to Beersheba in five or six hours. While it is very diminutive in size, yet more real facts of historical significance have been crowded into this small area than in any other country of equal size of which the world has



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record. Since the route between the East and the West passed through Palestine, in time of war the nation that controlled this narrow pass, as it were, had a distinct military advantage. Thus it was that the "land of Israel" occupied a location which was far from being a remote corner. It was actually the center of the ancient world. The expression coined by Sir George Adam Smith that, Palestine was the "Bridge of Asia," admirably expresses the strategic importance of its location.

It appears that while Palestine was neglected for a time, now it is taking its place in the interest of investigators alongside with other fields. While we cannot hope for the wealth of beautiful art objects which Egypt has given us, nor for the objects of great antiquity which Babylon has given us, yet Palestine makes a different contribution. It had a history and an influence throughout the Near East, and for the world, which must be recognized.

The discoveries in Palestine since 1900 are so epoch-making in their testimony concerning the conditions, social and political, during Bible times, that they deserve to be put on the same level with the earlier and better known excavations in Egypt and Babylonia. Palestine is full of numerous relics of many periods, and because the surrounding landscape, in most cases, has changed very little, it is possible to reconstruct a vivid picture of the past. It is also a land of many histories, each one of which retains in unusual degree its full distinctness of value and proportion.

### THE UNCOVERINGS OF THE SPADE AND THE BIBLE TALLY EXACTLY

One example of the exact verification of things found and the Bible, is seen in the city of Samaria. To Bible students, this city is known as the capital of the Northern Kingdom of Israel. The location of this city was unusual. It was on the summit of a flat, oval-shaped hill, lying nearly in the center of a rich valley basin. It has been said that no better site for a capital could have been selected in all Palestine. It held a strong position, central situation, and was on an elevation sufficient to catch the cool, healthy breezes of the Mediterranean Sea. In 1 Kings 16:24, we read that King Omri "bought the hill of Samaria." He then built the city. In this respect Samaria is unique, in that it was the first city to be built by the

Hebrews, rather than simply taken over from the earlier inhabitants. The spade has proved the truth of this biblical statement. In other cities which have been excavated in Palestine, there has been found a city occupied by the Hebrews, and beneath this another city occupied by the Canaanites. But in the city of Samaria, there is no city of any kind lower than the level occupied by the Hebrews. The Bible is correct!

The prophet Amos (Amos 6:4) rebuked the rich of Samaria in his day. He stated they rested upon "beds of ivory." Furniture with beautiful ivory inlay has been uncovered in this very city level. It was at Samaria where Queen Jezebel introduced Baal worship. King Ahab built a temple to Baal. (1 Kings 16:32). Strangely enough there have been found fragments of ivory, bearing the inscription of Baal. A list of the stewards who served at Ahab's palace has been found. Among the list appears the name of Obadiah. Could this be the one mentioned in 1 Kings 18:3?

Usually the city gate of any walled city was of great importance. Often there were many such gates. In the Bible record we find that at Samaria only one gate is mentioned. (2 Kings 7:18). In all the excavation of this old city, but one city gate has been found. The Bible is correct again!

Who has not read the account of the tragic death of Ahab and not tried to picture the pool where the chariot, besmeared with the King's blood, was washed? (1 Kings 22:38). Visitors to this site today tell us that this very pool is in plain view, having been laid bare by the excavator's spade. The utter destruction of this once proud city gives significance to the words in Isa. 28:1-4: "Woe to the crown of pride. The crown of pride shall be trodden under feet. And the glorious beauty, which is at the head of the fat valley, shall be a fading flower." Who is there to deny that this city is as the "fading flower?" One has graphically described the ruins of Samaria as being "like a mean and tattered flag on a great masthead where once flew some of the noblest banners of the earth."

Dr. Melvin Grove Kyle has well said, "The man who doubts the trustworthiness of the Bible and is determined to keep on doubting had best keep away from Bible lands." How rich and varied are the contributions which the spade is bringing to bear upon the inner history of the lands of the Bible. Archaeology is placing old problems in a new light. Discovery in all Bible lands is progressing rapidly, and if no one stirs up another war, we may expect far more rapid progress in the days before us.

### Outline by W. R. Reynolds.

#### DRIFTING.

"Lest haply we drift away from them."—Hebrews 2:1.

1. Drifting results not from rejecting but by neglecting. Certain to be carried away unless give "earnest heed."
2. Some currents which drift us:
  - a. The "age current," or "time spirit." Every age has its tendency, its epidemics of thought, its peculiar sins. Such were Gnosticism of the 2nd century, Rationalism and Deism of the 18th century, and materialism of the 19th and 20th centuries. The present drift has resulted in lowering of standards of morality and piety, and the



Church has become a less aggressive force.

- b. The "place current"—spirit of the place where we dwell. Every place has its own mood, influence and spirit. Such may be commercialism, intellectualism, pleasure-seeking or high ethical and moral tone. The mariner keeps in course by daily observations, so we must guard against the slightest backslidings.
- c. The "personal drift" or besetting sins. It is easy to acquire bad habits. Each should examine his own heart and know his own personal drift.
3. Effort in the right direction may not be sufficient. Mere morality not enough; we need the power of the Spirit. Sailors on ice floe walked two days toward destination—observation showed that they were farther away than when they started.

Adapted from W. H. Taylor.

## BUD ROBINSON'S LETTER.

**I**N my last chat I finished up in the home of Brother Williamson, our good pastor of the Grace church of Capitol Heights, Md. Sunday morning we had a fine service, with people from Washington and other nearby cities. After service we drove through Washington and on to Fredericktown, Md., where we were to dedicate a new church at two-thirty.

Here we had a fine band of preachers; Brother Williamson, Brother Clifford Keys, Brother L. B. Williams, my old friend of forty years; also Brother James Hunton from Hagerstown. Brother Chester Williams opened up in Fredericktown last August. This boy has worked a miracle out here. He secured good lots and built a beautiful church, and had it ready to dedicate on Sunday afternoon. Brother D. E. Higgs, our District Superintendent, had come across from Baltimore and made the opening speech and took the offering. Then it was up to old Bud to read the eighth chapter of First Kings where is recorded that wonderful prayer that was offered by King Solomon when he dedicated the beautiful temple in Jerusalem. Sister Morrow brought a beautiful solo. We had a most delightful service, closing about four-thirty. Then Brother Higgs and old Bud rolled into our car and made a run of 100 miles. The rain was pouring, but we drove into Cumberland, Md., in time for preaching. Brother Parker had his meeting well advertised and we had a great crowd.

After the great service at night Brother Higgs left after eleven o'clock to drive back to Baltimore, a distance of 150 miles. He had a great lot of work for Monday morning and was to drive to Ephrata where his District Assembly was to open on Monday night with a great Missionary Rally. During the twenty days I was with Brother Higgs he was the busiest man I ever was with. He generally worked every day and traveled every night. Many nights after preaching when old Bud would roll into bed Brother Higgs would roll into his car and drive to Baltimore and work on his annual report until noon the next day. Then he would drive by and pick me up along about two o'clock and we would drive from fifty to seventy-five miles and preach at night.

On Monday, Brother Parker and old Bud drove over to Cumberland and saw the awful wreck of the flood, which can hardly be described. The readers know about this awful flood, but to be on the ground and to see the ruin is different.

I left Cumberland headed for Alliance, O., to put in two weeks on the Pittsburgh District where Brother C. Warren Jones is the Superintendent. I reached Alliance that

night at ten o'clock, but being tired and feeling that the people might be in their beds, I got a good room in the hotel and had a very fine night's rest. On Tuesday I got located in the home of Brother and Sister Morgan, pastors of the Alliance Church.

On Thursday Brother Jones had a great business meeting with twenty-five or thirty of his preachers. They wanted to get off a big lot of their business work and have it ready for the District Assembly. After their committee work was over they prepared a great supper for these preachers and old Bud was invited. Thursday night we had the best service of the convention; had several good cases who got to God.

While I was here I received a card from Rev. George C. Wise, my son-in-law who had been to Battle Creek, Mich., to attend a Holiness Convention in the Pilgrim Holiness Church. I wired him to come to Alliance that we might have a few days' visit. That would seem strange to the average man, but when you think of it, I am often away from home several months and if I don't meet my son-in-law somewhere in the United States I do not get to see him at all.

Saturday night we had a fine Saturday night crowd. Easter Sunday we had a beautiful day. At the eleven o'clock hour Rev. George C. Wise, my son-in-law from Pasadena, Calif., brought the best Easter sermon I have ever heard preached. Many in the congregation wept and every person enjoyed it. In the afternoon at two-thirty I preached on my travels in the Holy Land. We had a great crowd out, not less than 450, and a number of the city pastors.

At night it was up to old Bud to preach again. We brought a message on "Christian Perfection." In the eleven o'clock service we received a class of seventeen, several very fine business men. At night I received five more, making twenty-two members received into the church on Easter Sunday. Among the members received at night was the daughter of Brother and Sister Morgan, little Bonnie. She is only seven years old but is beautifully saved.

Monday we drove to the old Sebring camp ground. Brother Wise had never been there. We went into the old tabernacle and removed our hats and prayed. To my glad surprise I met Brother Raymond Bush on the camp ground. He helped Will Huff start this camp many years ago. Since then Brother Bush has spent many years in Africa as a missionary.

From Sebring Camp we drove to North Benton to see the snake-infested grave of the noted infidel. He built himself a great monument. He is standing with one foot on the Bible saying, "Down with superstition"; with a scroll in his hand saying, "Universal mental liberty." Thousands of people visit this grave annually. There have been multiplied thousands of snakes killed around this grave. There was nothing about it to this old preacher but that looked sad, dreary and hopeless.

In love,

UNCLE BUD.

## ROYAL GEMS

The four books we are telling you about are truly "Royal Gems," as is everything from the pen of Frances Ridley Havergal.

"My King," a book of daily thoughts, is rich in thought for the King's children. These thoughts, "The Promise of the King," "The Indwelling of the King," "Cleaving to the King," "The Tenderness of the King," and 27 others along with five for Sunday reading, will enrich the daily life of the child of the King. Bound in a dainty blue cloth, stamped in gold, put up in an attractive gift box, only 50c.

"Royal Commandments," a book of morning thoughts for the servants of the King, it seems was written for the purpose of leading

the Christian not only to keep, but to seek and delight in the King's commands. "Loving Allegiance," "Seeking for His Commandments," "Trusting in Darkness," and 28 other rich in spiritual thought subjects are discussed. Nothing could give you a better start for the day. Bound in a beautiful burnt orange cloth, stamped in gold, put up in gift box, for only 50c.

"Evening Thoughts," on such subjects as "The Opened Treasure," "The Gift of Peace," "Midnight Rememberings," "The Bright Side of Growing Older," with 27 other vital subjects, contains rich soul food for the Christian. We need to nourish the spiritual part of our lives with just such thoughts. This volume is bound in green cloth, stamped in gold, daintily boxed, for only 50c.

"The Royal Invitation," a book on daily thoughts on coming to Christ. There are 31 thoughts on such subjects as "The Giver of the Invitation," "Coming for Rest," "Come and See," etc. A veritable gold mine of spiritual thought effectively expressed. We have never read anything so impressive on Christ's invitation, "Come unto me." This volume is bound in a plum shade of red, stamped in gold, boxed, and sells for only 50c.

Two \$1 bills will buy these four volumes, and it would be unfortunate not to have the set. They are so appropriate for your own library table and home use, and they are doubly appropriate as a gift. They are desirable from every standpoint.

## Asbury College Commended by Woman's Missionary Council.

The Woman's Missionary Council of the Methodist Episcopal Church, South, has written to Asbury College commending the College for the type of candidates coming from the institution. The following quotation from the letter will probably be of interest to the alumni of the College:

"The committee on Candidate work of the Woman's Missionary Council of the Methodist Episcopal Church, South, in its annual meeting on February 12 expressed appreciation for the strong candidates who have come to us from Asbury College. The committee particularly appreciates the strong Christian emphasis which Asbury gives.

"Two of the five candidates accepted for consecration and appointment from the 1936 graduating class of Scarritt College are graduates of Asbury.

"We trust that the missionary emphasis may continue in your splendid school."

Very sincerely,

MRS. J. W. DOWNS,

Chairman Committee on Candidate Work.

## HOLINESS and POWER

BY A. M. HILLS,

Is the title of a great old book that has meant so much to the holiness people all over this land. The purpose of this book on sanctification is to help those of weak faith, those who are discouraged over repeated defeats in their effort to live Christian lives, those who are disheartened because of their spiritual weakness. It will convince you that the Holy Spirit is longing to clothe you with this holiness and power.

There are 20 chapters, with numerous vital subjects on holiness discussed in each. If you have the blessing of holiness, get this book and read it to stimulate you in this sacred experience; if you do not have the blessing, get it and read it, and if you are honest with yourself, you will want and seek the fullness of Christ. There are 382 pages, the binding is attractive and substantial, the price is only \$1.25.

If you want to make an unmistakable choice of a gift to one of your best friends, "Streams in the Desert," price \$1.50, is the book to give. It will please and delight the most discriminating.



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Commissioner S. L. Brengle	Rev. Richard W. Lewis, D. D.

(Continued from page 1)

Bishop Edwin Hughes presided over the body during the debate with perfect ease and absolute fairness, letting an equal number of these opposite views have their say. I have been attending General Conferences for many years. This was one of the most interesting discussions I ever heard and I was delighted with the very excellent spirit of the debate and the remarkable freedom from undue passion. At the close of the debate, the question of the unification of the churches was presented and 470 of the members voted for unification on the plan mentioned above—setting the colored people off into a special conference of their own—and 83 voted against the proposition. It was agreed that this was by no means setting our colored brethren outside of this great Methodist union; that they now have their own churches and pastors and some of their own colored bishops; that they will still remain a part of the General Conference of the united Methodism. It is to be hoped that this action will not bring about a breach of unfriendly feeling between the white and colored brethren of Methodism.

We regretted that we could not stay longer, but had to return Monday afternoon to Wilmore. We were there long enough, however, to meet with a very large number of our old Asbury boys. They all seemed to have the harness on and going forward in the good work of the Lord. We were delighted to meet Bishop Waskom Pickett, elected to this high and responsible office by his brethren in India. I well remember Waskom Pickett as a wonderfully bright lad attracted my attention at Asbury College. He was a fine student, courteous, and helpful in his relationship among his fellow students. His gentlemanly manner, his devotion to his studies, and his excellent spirit so attracted my attention and admiration that, when I was in India and Bishop Oldham asked me if we had some fine material at Asbury for India, I at once called his attention to Waskom Pickett. I recommended him to the Board of Missions in New York City, was delighted when he went over to India, and felt sure that he would make good in his work. He has done well. I congratulate his devoted father and mother, his father some years ago gone home to heaven, and I congratulate Asbury College on this fine product of her faith, prayers, and efforts to turn out useful men in the

service of our Lord Jesus. We have quite a number of Asbury men in India who are rendering most excellent service.

We have no doubt when the General Conference of the M. E. Church, South, meets it will vote by a large majority for the union and by and by it will be consummated. Then, with a leadership fired with the Spirit that warmed the heart of Wesley and his coadjutors, Methodism would go forward to tremendous conquest for the glory of our Christ and the salvation of millions of souls.

## Two Gracious Weeks in Bristol, Virginia-Tennessee.



HE beautiful little city of Bristol is located on the line between Tennessee and Virginia. The main street of the city is on the line with one side of this long business street in Virginia and the other in Tennessee. It is a city of some thirty thousand population, I suppose about equally divided. Bristol, Tenn., is a county seat, has its courthouse, jail, and officials, while Bristol, Va., is also a county seat, with its courthouse, jail, and officials. These near neighbors of the two great states appear to live in peace and harmony with each other.

State Street Church, in which I preached, is just over the line in Virginia. The beautiful parsonage in which the pastor and his family live is in Tennessee. State Street Church is one of the great churches in the Holston Conference, one of the large conferences of our Southern Methodism. The Rev. Robert N. Havens is pastor of this church. He has been there quite a number of years; he has served a number of prominent churches, been presiding elder of the Knoxville District, and his brethren have elected him to the General Conference of his church two or three times.

Brother Havens is much beloved by his people, a man of real strength of character, a strong, forceful preacher of the Gospel, a leader of his fellowmen in the things of the Kingdom. He is not only an excellent pastor but goes out and assists his brethren very efficiently in revival meetings. He is a very fine combination of pastor and evangelist, and a soul winner.

Frequently in these meetings, when I preached and made the altar call and would see a small group of seekers come forward, Brother Havens would take up the meeting, exhort with great fervor, make the call, and fill the altar. This was most blessed. It impressed me profoundly; that puts a revival meeting, with its results, into the hands and under the direction of the pastor. He was always busy at the altar at the after-service, instructing and encouraging the people to press on. He prayed with fervor and earnestness that were most effective.

I was with Dr. Havens two full weeks, embracing three Sabbaths. We had large congregations and many people were at the altar for prayer. Several times as many as twenty-five and thirty persons came forward at a single service. Many people claimed to be greatly blessed. Preachers and people of the various churches in Bristol came to our meeting. The pastor of the M. E. Church in the city was very fraternal, often with us, and most sympathetic and helpful.

I do not know when I have met with a more delightful people than our Methodists and their friends in Bristol. One would have to travel a long way to find a more courteous and kindly people than those of Virginia and Tennessee. Many people came in from surrounding towns and villages. Dr. Havens told me that by actual count there were something more than seventy preachers present during the meeting. They were of many denomina-

tions and there was a fine spirit of fraternity and good will.

One Monday morning, at the request of the presiding elder of the district, a beloved brother, whose name at the moment has slipped me, I spoke to the preachers of the district, gathered in the Sunday school room of State Street Church. I went to luncheon one day with the pastor and a large number of his stewards, the leading men of the church, where, after luncheon, they planned for the advertising of the meeting and personal work among their friends and neighbors. I heard a discouraged brother sometime ago say *Methodism is dead*. That statement would not describe State Street Church in Bristol, or any other one of eight Methodist churches in which I have preached in the past few months.

The song services were led by Mr. J. P. Moorman, a most delightful and lovable brother who lives in Bristol and who is held in high regard by the people of State Street. His son, a fine young man, became deeply interested in the meeting, was at the altar of prayer, and assured me he expected to enter the ministry. We believe that several young preachers will come out of that meeting.

I was entertained at the General Shelby Hotel and received most courteous treatment by those in charge of this very excellent place of public entertainment. It was my real pleasure to take dinner with the pastor and his family all three of the Sabbaths that I was in Bristol; a beautiful touch of home life and a change from hotel to family cooking, is not objectionable occasionally.

Sullins College is located at Bristol. It is named for one of the famous preachers, Dr. Sullins, of Southern Methodism. It is a female school, a large and beautiful plant, on top of a hill, from which one overlooks the city and country around. The school belongs to and is conducted by Dr. Martin and an efficient corps of teachers. Dr. Martin married a daughter of Prof. Baskerville, who was at the head of the English Department in Vanderbilt University for many years. He married the daughter of Bishop McTyeire, one of the greatest and best men of our country. Mrs. Baskerville, who is now a widow, lives with her daughter, Mrs. Martin, in this school, a woman of remarkable intelligence and vigor. It was a real pleasure to speak to some three or four hundred young women of this school and to take dinner with Dr. Martin and his family.

Song evangelist, M. V. Lewis, who had just closed a very successful meeting with one of the preachers of the Holston Conference, came by with his good wife and spent several days with us. It was a delight to have him in the meeting. He sang two splendid solos and gave me a delightful ride which rested me very much; two afternoons in the warm sunshine, he drove me out through the beautiful country bursting into the new life of the spring time. There is something about old Virginia that is so quiet, so beautiful, so substantial, and restful, that it is good for a man's soul and body to look over the grassy hillsides, their beautiful old homes, splendid brick houses standing on high elevations, with brooks winding through the lowlands, and sheep and cattle grazing quietly in the warm sunshine. Brother Lewis is being greatly blessed in that part of the country in revival meetings and is kept quite busy.

This meeting at great old State Street Church was the close of a long series from Seattle, Washington, down to Portland, on to Coquille, on to San Francisco, down to Los Angeles, then meetings in two beautiful cities in Southern California, then on to Florida, with four meetings in that state, then Mississippi, then to Bristol, and then back to Wilmore, where I have been speaking twice a day; in the early morning over the radio and at the Chapel service, almost every day since arriving here. I find Dr. Z. T. Johnson, the efficient Vice-President, with the faculty



and the student body, going forward victoriously. Pray for us, and may the Lord answer your prayers for us and in your own dear hearts and lives.

Your brother,  
H. C. MORRISON.

### Rev. Charles R. Crowe Gone Home.

I was saddened to hear of the death of my good friend, Rev. Charles Crowe. There has been a friendship between Charlie and myself for more than fifty years. I remember well the first time we ever met. It was out at Kavanaugh Camp Ground. The yearly meeting was going on there and Charlie and myself, young men scarcely out of our boyhood and recently licensed to preach, met and walked together at that dear old camp under the shade of the beautiful trees. From that day to this, there has been a very kindly feeling between us. He has given me many words of encouragement. He was always the friend of THE PENTECOSTAL HERALD, and I have never met him along the road that he did not have a good word for the work that I was trying to do.

As circuit rider, station preacher, presiding elder, Brother Crowe was a true Methodist. He believed the Bible, he had unshakable faith in the Lord Jesus Christ as he is revealed in the Holy Scriptures and as he reveals himself in spirit to those who trust him for salvation. I was with Brother Crowe once in a revival meeting and he was genuinely concerned for the salvation of souls.

Brother Crowe was a man of wide reading. He was a clear thinker. He knew how to express himself with force, in print. A recent sermon he preached and afterward published on the subject of "The Future Estate of the Wicked" was an excellent scriptural discourse and it should have a wide circulation. For several years, he has been on the superannuated list, suffered a long sickness, but was true to the faith, revived after his confinement to his room, mixed among his brethren, and did quite a bit of literary work which was clear and strong for righteousness.

May the Lord bless those of his family, those to whom he has ministered, those whom he has baptized and brought into the church. Some of them went on before him, others will follow him. Blessing upon his memory.

His friend and brother,  
H. C. MORRISON.

### Spiritual Freedom.

MRS. H. C. MORRISON.



It is characteristic of the human race to desire freedom. Men will go their lengths and suffer beyond description to secure freedom from entanglements that are like unto goads in their beings. The prisoner sits behind his iron bars, looks out upon the small space before him, and longs to be out among his fellowmen to enjoy—freedom.

While it is a great thing to be a free man or woman, so far as this world's entanglements are concerned, there is a more blessed freedom to be enjoyed than that of the physical man, namely, spiritual freedom. "If the Son shall make you free, ye shall be free indeed." There are those who are shut in by sickness, behind prison bars for their convictions, or who are called upon to minister to others, yet in their hearts, they are as free as the birds of the air. The bars of their limitations do not hinder the flights of their spirits, where they can make melody in their hearts to the Lord.

Madam Guyon, a devout woman, French mystic and authoress, was imprisoned for her faith, but never a murmur escaped her

### COMMENCEMENT EXERCISES AT ASBURY COLLEGE.

The Commencement Exercises at Asbury College will begin May 28 and close June 3. We will have with us many interesting speakers, including Dr. Bob Shuler, of Trinity Methodist Church, Los Angeles, and Dr. J. C. McPheeters, of Glide Memorial Church, San Francisco. There will be a number of other interesting ministers and speakers with us.

I would be glad to see a host of alumni and friends of Asbury present during the Commencement Exercises. We feel that Asbury has had a very successful year. We have a fine class of graduates coming to us from twenty-seven of the states of the Union and four foreign countries. Come and be with us, and let us have a time of good fellowship and gracious blessing from the Lord.

Faithfully yours,

H. C. MORRISON.

lips. So rapturous was her joy, and tranquil her content, she said the walls of her prison chamber glistened like diamonds. While incarcerated in her dungeon of human deprivation, she expressed her attitude in the following lines:

"A little bird I am,  
Shut from the fields of air;  
And in my cage I sit and sing  
To Him who placed me there—  
Well pleased a prisoner to be,  
Because, my God, it pleaseth Thee.

"Naught have I else to do.  
I sing the whole day long;  
And He whom most I love to please  
Doth listen to my song.  
He caught and bound my wand'ring wing,  
But still He bends to hear me sing.

"Thou hast an ear to hear.  
A heart to love and bless;  
And, though my notes were e'er so rude,  
Thou wouldst not hear the less;  
Because thou knowest, as they fall,  
That love—sweet love—inspires them all.

"My cage confines me round;  
Abroad I can not fly.  
But, though my wing is closely bound,  
My heart's at liberty.  
My prison walls cannot control  
The flight, the freedom, of the soul.

"Oh, it is good to soar  
These bolts and bars above  
To Him whose purpose I adore,  
Whose providence I love;  
And in Thy mighty will to find  
The joy, the freedom of the mind."

### "What Is Holiness?"

This is the title of a new book just from the press, written by the executive vice-president of Asbury College, Dr. Z. T. Johnson.

The fact that a thousand copies were sold before the book came from the press indicates the truth of Dr. Morrison's statement in the introduction to the book. He says: "The book is timely. There is real need just now for scholarly and dispassionate discussion of a subject that lies at the very foundation of the Christianity of Christ." He says further that "this volume is quite free from any sort of spirit of offensive controversy, but places before the reader in a forceful and courteous manner one of the most important Scriptural doctrines that can claim the attention of any reader. It can be used as an excellent text-book in seminary, college, or Sabbath school class."

In the twelve chapters such questions as: What is sin? Why a second work of grace? What is the carnal mind? and What is Christian perfection? are discussed. At the end of each chapter the writer gives reference material from most of the important books on holiness written during the present generation. This forms a valuable list of the best books written on the subject of holiness. The index is so arranged that one can find any

subject on holiness and the verse connected with the particular topic concerned. Nearly every Scriptural text on holiness is found in the book.

If there are any questions on the subject which have troubled you, this book is recommended to help solve your problems. Order from this office. Price, \$1.00.

### Dross and Tin.

God says, "I will turn my hand upon thee and purely purge away thy dross, and take away all thy tin." The divine process is first to "purge" us from all sin, then to "take away all (our) tin." Dross is entirely worthless and requires a severe method to bring about a complete separation. But tin is of some value, at least we place value upon it. Even after a thorough purging, there seems to be more or less tin that God cannot use. So, my friend, submit to the Heavenly Refiner, and let him eliminate, not only carnality, but all that is shiny and noisy. Your shouting, testifying and preaching then will have a depth and clear ring not noticeable before.

E. E. SHELHAMER.

(Continued from page 5)

subtle strategy seeks our vulnerable point. He has found that the Christian's citadel of strength, his prayer-life, can also be the Achilles' heel for which he seeks. We are not ignorant of his devices.

There is but one thing which will protect us from these and all other perils, and that is the presence of the Holy Spirit in our lives. He will supply the essential balance and awareness of spirit to aid in steering around the above pitfalls. Going to school with the blessing of God, and a determination to be true, will turn these obstacles into blessings. Because of the victories won, we shall go out at the completion of our school-years strengthened in the whole man, to do an effective service.

### The Revival

Everywhere, we hear discussed the need of a Revival—a genuine Revival of religion that will solve the intricate problems of today.

One of the very great books on the Revival is "Great Revivals and the Great Republic," by Bishop W. A. Candler. It is historic as well as religious, and will inspire the patriot with fresh devotion and move the Christian to renewed zeal. This is truly a magnificent book—timely. Bishop Candler makes the need of a revival real, and he also makes real the fact that as long as there are sensibilities in human bosoms the great transactions of the soul in coming to God and walking with him will stir the heart to its deepest depth. One Baptist minister ordered fifty copies to distribute among his brother ministers in New York State.

Get the book and read it and be prepared for your Revival. Fine for the layman as well as the minister.

There are 13 pages of index, 344 pages in the whole book. This complete index enables one to find any desired information at once. Published to sell at \$1.75. We offer some copies at \$1 each. Order of THE HERALD office.

### Rev. Bud Robinson's Books

My Life Story .....	\$1.00
Pitcher of Cream .....	1.00
Story of Lazarus .....	1.00
Honey in the Rock .....	1.00
Bees in Clover .....	1.00
Mountain Peaks of the Bible .....	1.00
My Hospital Experience .....	.15
Walking With God .....	.10
The King's Gold Mine .....	.10

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## OUR BOYS AND GIRLS

### COUSIN BELLE'S CHURCH.

Ruth N. Adams.

"Now Cousin Andrew, if you will just follow up the stairs of this bus to the top, we will find a place to sit and view the city without any obstructions. Or, am I presuming too much to ask a minister to ride atop an omni-bus, Cousin Andrew? Your Board of Deacons or whatever you have, would not object, would they?"

"No, ——— but surely Cousin Belle, you are not thinking seriously if you would call our governing body a Board of Deacons. That is the Baptist Church governing body I believe. My church, the one you in your childhood attended, is the same denomination as the one of which you are now a member, and of which I understood you to say you were also a member of the Church Official Board."

"Oh! Yours is called the Official Board of the Church, too, then isn't it, being of the same denomination; but my, there is such a vast difference between that little old fash—oh excuse me, I was only thinking of it as it was years and years ago, and our church is so different from that that I almost imagined the governing bodies would be different, too."

"You would think a little church back there was old-fashioned yet because it hasn't changed much."

"Cousin Andrew! You don't mean to say that back in Larville, yes even in that small place, that the First M. E. Church of the town is still that old-fashioned wooden building with only two outside doors and with the old type conventional steeple?"

"Yes it is, though we've grown in numbers considerably and have built additional Sunday school rooms onto the church at the left side."

"Whatever were they thinking of—and you too, Cousin Andrew, —to build on to that old building! Why it reminds me of the heathen. They say if a heathen is given a fresh clean new garment, he simply puts it over his other garments, filthy though they be, and is quite satisfied with himself!"

"Our church has never seemed 'unclean' to us. Besides our people are poor in this world's goods. You must remember, dear Cousin, we are still mostly a people of little means,—farmers on a small scale, sheep herders and such."

"Well, all the more reason why they should have a fine building to worship in. They see so little beauty elsewhere, they should have a church building to make up for their lack. A beautiful church building is an inspiration! It would tend to lift them out of their humdrum mode of life. And as for the cost, they could subscribe and pay for it a little at a time. And a pipe organ, I suppose you have not even a very small one?"

"No, indeed."

"It is a pity, really it is. Think of the fine music they are missing. And stained glass windows of rare designs and colorings—what new visions they would get from the windows such as our church has. But watch now, Cousin Andrew. In just a few minutes we will be at Park and Eighth Streets, and from there you will get a marvelous view of our magnificent church! Sunday I shall take you inside. Oh it is almost breath taking in its loveliness! One reason we chose this location for our church was because of the view it commanded from these streets. Park and Eighth are important streets you see. Thousands of people drive by in cars and busses here every day, and I'm sure it must be a great inspiration to them as, coming to these two streets, they get a view yonder of our church—the lofty spires rising skyward, and the noble proportions of the building itself standing firm and steady and spacious."

"Is it such a large church?"

"Oh, my dear cousin, yes! The main auditorium alone seats 2,500 people, and the whole church cost \$800,000. Of course that isn't as much as the Lakeside Church here in the city cost, and it is not quite so large, yet I will say that the Lakeside Church has not such an ideal location as have

we, and I hear that their choir—but I don't know that you would be interested in that. However, about the church—I suppose \$800,000 must seem like quite a large sum to you who have been used to considering your little wooden church as a comparatively up and coming one. But then there is hope that the effect of the city will spread to your country town some day, and your little flock will be more up and coming then."

"I have no doubt but that when Gabriel blows his horn my little flock will be 'up and coming.' And I'm wondering, dear Cousin Belle, how many from this fine church of yours will be 'up and coming' at that glad event."

"Oh Cousin Andrew, for a minister you do put things cutely! You have a real sense of humor! But seriously, that's quite antiquated—talking about Gabriel and his horn. We don't think in terms of Gabriel and his horn. Not that we don't believe in such, and not that we don't believe in the end of the world and all, but our main objective is to get things done as they ought to be done now. Do good now."

"Yes, it is well to do good now. John said, 'My little children, let us not love in word, neither in tongue; but in deed and in truth,' and in Titus we have 'In all things shewing thyself a pattern of good works.' I wonder how much your church contributes to their missionary fund each year?"

"To the missionary fund?—Oh why—I really don't know—exactly that is. We've had such a struggle getting the building paid each month—although we did get a fair sum, too, from the sale of our old church, the one down four blocks to the west. But you see we have so much interest to pay each month, in fact more than we ever get paid. \$800, I think it is. I don't recall having heard much about missionary giving, but I'm sure there is some. In a church this size, there would be something for missionaries, I presume, but look! There! There, Cousin Andrew, have I exaggerated the beauty of our church? Have I exaggerated its loveliness and grace?"

"Well—I can't say about the 'grace,'—but I'm sure you haven't exaggerated the loveliness and beauty."

"And oh, the inspiration of it! I'm sure I never behold it from this particular spot especially without a kind of awe and quietness overtaking me. Think how many others it must affect in the same way."

"I hope it is so great as to draw them inside the church and, if such be necessary, to the altar."

"I declare, Cousin Andrew, there you are again thinking in terms of your little one-roomed church. Here in the city,—oh, the bus is stopping for a stop signal. We'll get to gaze upon the lovely edifice before us, all the longer! —Yes, I remember about altar calls when I was a little girl, but now days, in a big city anyway, you need something more than that; though it does seem to me that something was said about coming to the altar in our new church one time, but I think no one responded. We get better results from opening up to the young people recreation rooms, and having socials and a general get-together now and then, and having us all understanding one another and going out with a better spirit of fellowship. But look, the bus is starting again. Just let me drink in the inspiration, while I may, from that imposing sight we behold. Oh Cousin Andrew, you won't dispute me in this one thing at least, will you? Our church does command a beautiful view from here, doesn't it? You must be forced to admit it does!"

"Yes, I agree with you that it commands a beautiful view from here, Cousin Belle. I don't think it looks so good from Heaven, but from Park and Eighth Streets, it does look magnificent."

Dear Aunt Bettie: This is my first letter to The Herald. We get The Herald every week; mother likes to read it and I do too. It helps us so much. I enjoy reading the letters on

page ten. I hope you can find room for my letter. I belong to the Evangelical Church. I go every Sunday when I can. My teacher is Esther Terriel. I am a Christian. I am nine years old.  
Grace Rathfuss.  
Sebewaing, Mich.

Dear Aunt Bettie: Will you please let a Kentucky girl join your band of boys and girls? I like to read page ten. I think it is wonderful to read letters from so many. I am eleven years old. My birthday is July 2. I am about four feet, six inches tall, have light hair, blue eyes and fair complexion. Have I a twin? I have a sister nine years old. I would be glad if the happy band of boys and girls would write to me.

Mary Helen Whited.  
Elkhorn, Ky.

Dear Aunt Bettie: This is my first letter to The Herald. Will you please let a little girl like me join your happy band of boys and girls? I am about four feet, three inches, weigh 50 pounds, have light hair. I am nine years old, have blue eyes and fair complexion. Grandma takes The Herald and I enjoy reading page ten very much.

Annie Mae Whited.  
Elkhorn, Ky.

Dear Aunt Bettie: Will you let a girl from the West Virginia hills join your happy band of boys and girls? I am fifteen years old and am a junior in high school. I have dark hair, grey eyes, and have dark complexion. I attend Sunday school and preaching at a Methodist Church. We have been taking The Herald for several months and I enjoy it very much. If any of the cousins wish to correspond with me write to

Mildred Flack.  
Alderson, W. Va.

Dear Aunt Bettie: Will you let a Georgia boy join your happy band of boys and girls? As this is my first time to write I hope to see it in print. I am between twenty and twenty-five years old and five feet, nine inches tall, and weigh 177 pounds. I have black hair and blue eyes and light complexion. I go to church twice a month. I am a Christian. I would like to receive letters from all you cousins.

M. L. Allen.  
Rt. 1, Box 14, Brooks, Ga.

Dear Aunt Bettie: I want to write you a word in honor of The Herald. Father takes The Herald and it is a wonderful paper. I have been a constant reader for some time and I think the world would be in a better condition if more people would try to abide by what The Herald says. Here's hoping my letter escapes the waste basket.

Mrs. Gracie Essary.  
Rt. 3, Ripley, Miss.

Dear Aunt Bettie: I have become interested in reading page ten. I wish to become acquainted with some new friends through this letter. My father takes The Herald. I am a girl of thirteen, have dark hair, brown eyes and am five feet tall. My birthday is July 27. Have I a twin? If so, write to me. I promise to answer all letters I receive. It will be two years in June since I was saved. My oldest sister was saved the same night. Two of my other sisters were saved the following Sunday. It was during a revival meeting held by Rev. R. H. Williams. Miss Anna McGhie told her life story the night I was saved. We attend services at a "Full Salvation" tabernacle where they preach "Jesus Christ and him crucified." We also attend services at Cadiz, near my home. There is a mission there and there are many souls being won for the Lord. The Lord has saved some of the men there from tobacco, drink and many other habits. There are ten in our family. I have two brothers and five sisters. I would like to see this letter in print since it is my first letter to The Herald.

Ruth Rayl.  
Bloomington, Ohio.

Dear Aunt Bettie: Will you let another Mississippi girl join your happy band of boys and girls? I am eleven years of age, four feet and eleven inches tall. I weigh 73 pounds. I am in the fourth grade. My teacher

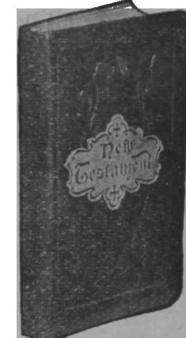
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that it is the firstfruits of A-ch'a'ja, and that they have addicted themselves to the ministry of the saints.)  
16 That ye submit your-

#### II CORINTHIANS 1

the church that is in this house.  
20 All the brethren greet you. Greet ye one another with an holy kiss.

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is Miss McLeod. I go to school every day I can. I belong to the M. E. Church. I go to Sunday school every Sunday I can. My Sunday school teacher is Mrs. Horn. Mother takes The Herald. I enjoy reading the Children's Page. As this is my first letter I would like to see it in print.

Margaret Buxton.  
Lucedale, Miss.

Dear Aunt Bettie: Could you find room for an Alabama girl? This is my first letter to The Herald and I would like to see it in print. I was fifteen years old February 20. I have brown hair, gray eyes and weigh about 110 pounds. I am four feet, eleven inches tall. I am in the seventh grade. I go to the M. E. Church and our pastor is Brother Beasley. I enjoy reading page ten.

Cokie Waldon.  
Rt. 1, Criton, Ala.



## FALLEN ASLEEP

### GRUIN.

Louisa Gaberella Wintersteen was born March 17, 1853; departed this life in Olivet, Ill., March 28, at the age of 84 years and 11 days. She was united in marriage to Henry Gruin March 6, 1872. To this union were born two sons, Lester and Warren, and one daughter, Mrs. Henry Fischer, who preceded her in death. She was converted in early girlhood, and was a charter member of the Wittenberg Evangelical Church. She had been a reader of The Herald for many years, always looking forward from one week to the next, as she derived much benefit and comfort from its messages, especially Dr. Morrison's Editorials. She was bedfast for a month and was patient and very appreciative of the kind things done for her comfort. Although she was not able to speak, on account of being paralyzed, she always welcomed her friends with a warm handclasp. She was a faithful, loving wife and a good neighbor, and one of the pioneers who loved the hardships of earlier days.

Funeral services were held March 30, at Olivet, Ill., after which she was laid to rest in the Wittenberg cemetery beneath a mound of flowers to await the resurrection morn.

Mrs. J. S. Meyers.

### HUCKABY.

Mary Eva Lee Huckaby, daughter of Mr. and Mrs. Willie Huckaby, was born May 13, 1935, and fell on sleep April 17, 1936, as the sun was sinking beneath the western horizon. Mary was only eleven months and four days old when her spirit took its flight to the realms of endless day. Her suffering was intense, but loving hands did all they could to alleviate her pain, but to no avail. God loved her better than we, and took her to himself. She leaves a father, mother, grandfather, two grandmothers to mourn her departure. Our loss is her eternal gain. Funeral services were conducted by Rev. Hicks at Five Springs Church, after which the body was laid to rest until the resurrection morning.

We shall not wish you back, Mary Lee,

Our lonely hearts to cheer;  
For you are happy yonder  
But your spirit lingers near.

A Friend.

### BOUGHTON.

Newell Chase Boughton, son of Jas. T. and Genevieve Richardson Boughton, was born April 9, 1899, at Madison, Morgan county, Ga. He entered into the greater life on April 26, 1936, at the Methodist Hospital, Pikeville, Ky. He attended grammar and high school at Madison, Ga., and graduated from Asbury College, Wilmore, Ky., June, 1921. He later took graduate work from Western State Teachers College and Morehead State Teachers College of Kentucky.

On June 4, 1921, he was united in holy matrimony to Elsie Louise Jones of Fort Valley, Ga. To this union were born two children, Newell Chase, Jr., who preceded him into the greater life, and Elsie Elizabeth.

August 12, 1924, Prof. and Mrs. Boughton came to Floyd County, Ky., and began work as Floyd County teachers at Martin, Ky. May 19, 1926, he moved to Maytown, his present residence, and for six years taught in the Maytown Consolidated School. He also taught two years at Northern and for the past two years has been teaching at Prestonsburg High School. Probably no other man gave more to the field of education in Floyd County than he. Floyd County owes her progress in the educational field to his untiring efforts. He was the first to organize state accredited high schools in the county. No obstacle was too hard for him to overcome in his fight for better educational advantages for the people of Floyd county. He loved Floyd county and her people, and he will live on in the lives of the scores of boys and girls to whom he gave his best as instructor and friend.

He was a faithful member of the Maytown Methodist Church, and was always faithful in his religious duties,

being the teacher of the Adult Bible Class.

There is left to mourn him, not only a countless host of friends in this county and eastern Kentucky, but his wife and little daughter, a loving mother, three brothers Dr. J. F. Boughton, Pastor of Broadway Methodist Church, Camden, N. J.; Simon P. Boughton, Jacksonville, Fla.; Usher T. Boughton, Detroit, Mich., and six sisters Mrs. Mary Schutte, New York City; Mrs. Florence Holton, Nyack, N. J.; Mrs. Genevieve Hollinger, Big Springs, Tex; and Misses Lucy, Ida, and Ruth Boughton, of Camden, N. J.

It is not for these to mourn as those without hope. Prof. Newell C. Boughton lives on in the memory of all who knew and loved him. He came to the end of this life in the same cheerful, smiling spirit that he had always lived. No one ever lived a more friendly, cheerful life. This spirit won him countless friends, and comforted him in the last hour. He indeed lived a life of sacrifice, love, and service, and

"I cannot say, and I will not say,  
That he is dead, he is just away.  
With a cheery smile and wave of hand,  
He passed into another land,  
And left us dreaming how very fair  
It needs must be since he lingers there.  
And you, ah, you who the wildest

yearn  
For the old-time step, and the glad  
return,

Think of him faring on as dear  
In the love of there as the love of  
here.

Think of him as the same I say,  
For he is not dead, he is just away."

His friend,

H. B. Simms.

### THE NATIONAL AT THE MOUNT OF BLESSINGS.

The sixty-ninth Annual Meeting of the National Association for the Promotion of Holiness was held recently at God's Bible School and Missionary Training Home, known as the Mount of Blessings, Cincinnati, Ohio. It proved to be a veritable mountain of blessings to all of us, as we communed with the Lord and witnessed his transforming power in so many lives reflecting his image.

The welcome given us by Rev. and Mrs. M. G. Standley, and their host of helpers, was royal. They all united to make our stay delightful. Mrs. Standley, who, in answer to prayers offered world-wide, was raised up almost from the grave, received us graciously into her hospitable home. Twice she was able to appear on the platform for short periods, where she was greeted by President C. W. Butler and the National Association. A prayer of thanksgiving to God, a recognition of his almighty power in her behalf, was voiced by Rev. Joseph H. Smith. The large audience responded heartily, reverently rejoicing at what God had wrought.

Generous floral offerings daily beautified the platform, and graced the dining rooms. Blending with them were joyous strains of music, vocal and instrumental. The sunshine without seemed to reflect God's light within. Like sweet incense, prayers were ascending day and night for divine guidance and blessing.

The public services were of a high order, both in the ministry of the Word and the music of the gospel. Prof. R. E. McNeill and Mr. and Mrs. J. McKay Meighen, directed the singing of the Convention. They were supported by two pianos, the Johnson orchestra, and a large chorus choir. Solos, quartets, choir numbers, and other specials interspersed the congregational singing. Among the visiting soloists who rendered helpful service were W. L. Mullet, of Camp Sychar, and Mrs. Edna Dougherty of Freeport, Pa.



### AVAILABLE FOR SUMMER MEETINGS.

Mr. G. C. Nee is a Chinese student and a Senior in Asbury College. During the summer he will be available for meetings in camps, tent, or church services. He will be interesting for missionary services; also in conducting Young People's meetings. Mr. Nee had six years experience in evangelistic work in China and has traveled in various countries and in the United States, and can furnish a most interesting program.

Mr. Nee has recently published a book, "Christ and a Chinese Family," which is most interesting. He is also Editor of a book almost ready for delivery, entitled, "Voices From Many Lands," written by outstanding native Christians representing thirteen foreign countries, giving their experiences of grace and labor for the Master. Dr. Morrison has written the Foreword of this book in which he commends highly, the work of our foreign students in their effort to establish a Fund whereby foreign students may be assisted through Asbury College. Asbury has no students who rank higher, scholastically, nor who measure up more fully to the standards of Asbury, than our fine group who come across the deep to avail themselves of the training received at Asbury.

We trust a number of our camp meetings, tent meetings and churches may avail themselves of Brother Nee's ministry during vacation, and we are persuaded that you will never have cause for regret. Address Mr. G. C. Nee, Wilmore, Ky., or Mrs. H. C. Morrison, Box 774, Louisville, Ky.

Sincerely yours,

Mrs. H. C. Morrison.

Each day began with a "Tarrying Hour" of prayer, directed by some leading minister of the National. Many received spiritual strengthening at these morning trysts.

Tuesday was Education Day. Dr. J. A. Huffman, Chairman of the Education Committee, presided. Several College Presidents and Deans were presented, and many holiness schools represented, ranging from the Empire State to the Golden Gate, and from Canada to Guatemala. Vital reports and addresses were given. A significant pronouncement was, "It is vastly more important to teach young people how to live, than how to make a living." Dr. Clarence True Wilson was quoted as standing against the false teaching of many schools of our day. The evening session closed with a very helpful sermon by Rev. Paul S. Rees, and a glorious altar service.

The Young People's department of the National was ably represented by Mr. Maurice Persons, and Miss Florence Bos. A fine report of their work was read. More young people were in attendance than is usual. Besides the student body of God's Bible School, there were several groups from without, the two largest delegations being from Asbury College, Wilmore, Ky., and from "Little Blue" Friends Church, near Arlington, Ind.

A few hundred young people who had applied for membership in the National were accepted, and encouraged to continue in the way of holiness.

The Missionary Program was full of interest, vital and far-reaching. Various fields were represented by returned missionaries. The N. H. A. work of China and Africa, by Rev. Woodford Taylor, Miss Clara Kortmeier, and George A. Warner. Also, by their out-going ones to Africa, Mr. and Mrs. Lelan Rogers. The O. M. S. of Japan, Korea, and China, by Rev. and Mrs. Garnet Phillippe, Rev. Roy Adams, Rev. J. Briggs, and Miss Jean Pound. The M. E. Missions of India, Rev. E. A. Seamands. The Pilgrim Holiness Missions of the West Indies, by Rev. and Mrs. O. L. King. The Wesleyans of Japan, by Rev. M. A. Gibbs. The Bible Class Mission of Northern Rhodesia, Africa, by Miss Lila Coon. The Missionary Bands of the World, Japan, by Rev. Fred Abel. The Kentucky Mountain work, by Rev. Lela G. McConnell and Raymond Swauger.

Missionary literature, representing these various fields, and including a supply from Central America, was on display. Young people searched diligently for information relative to the fields they hoped to enter. Greetings from Mexico told of their periodical, (Continued on page 15)



# SUNDAY SCHOOL LESSON

BY O. G. MINGLEDORFF, BLACKSHEAR, GA.

Lesson IX.—May 31, 1936.

Subject.—The Last Supper. Luke 22:7-23.

Golden Text.—This do in remembrance of me. Luke 22:19.

Practical Truth.—In observing the Lord's Supper we show our trust in Christ's atoning death.

Time.—Thursday evening, April 6, A. D. 30.

Places.—Bethany and Jerusalem.

Parallel Accounts.—Matt. 26:17-29; Mark 14:12-25; John 13.

Introduction.—There has been some dispute among Bible students as to the time of this last supper, because if it occurred on Thursday evening it would have been impossible for the body of Christ to have lain in the tomb three full days and three full nights; therefore some contend that the last supper took place on Wednesday evening. It is hardly probable that the matter can ever be settled to suit everybody; but that matters little. We are chiefly concerned with the fact of the passover supper and its meaning.

It would be folly for any one to think that anything new can be said on this subject; and yet the old facts may be new to many readers, as they must be new to every coming generation. The first passover was kept in Egypt the night when the Jews left for Canaan. It was a happy time for them, but hard on the Egyptians. By divine command each Jewish family, unless the family was too small to consume it, slew a lamb or a kid on the fourteenth day of that month (no bone was to be broken in the animal's body), and roasted it whole. It was a type of Christ, our passover Lamb. In case a family was too small to consume the entire lamb, two or more families could combine. The lamb was eaten with bitter herbs (typical of Christ's suffering) and unleavened bread (typical of his purity). The people were commanded to eat the passover with their marching robes on, sandals on their feet, and their staffs in hand, ready to begin their journey from the land of bondage at a moment's notice.

When the lamb was killed the blood was caught in a vessel and sprinkled on the two side posts of the Jewish homes, and on the cap piece over the doorway. Again this was typical of the fact that the blood of our passover Lamb must be on our souls (not the actual blood, but we must by faith come under the merit of the blood). The Egyptians knew nothing about this matter; so slew no lambs, nor sprinkled any blood on their doorposts or on the lintels. That night the death angel passed throughout the entire land of Egypt, and slew all the firstborn in homes where there was no blood, of both man and beast. There was sorrow and great mourning among the Egyptians; but none among the Jews, for the death angel, seeing the blood about the doors passed over them. If we are under the blood of Christ, nothing can harm us. Our bodies may perish; but nothing can hurt our immortal spirits.

On the last day preceding our Lord's death on the cross he said to his apostles: "With desire I have desired to eat this last passover with you before I suffer." He had reserved great and precious lessons for that

last sacred hour when he could be alone with the twelve. Sometime during the day he requested Peter and John to enter into the city of Jerusalem, and prepare the passover supper for the group, giving them special directions as to finding the proper place. These two made all preparation for the feast; and late in the evening Jesus and the other ten gathered with Peter and John about the passover table. Now don't get the picture of a big American dinner into your thinking. The table was a low affair, probably in the shape of the letter "U." The guests did not sit, but reclined on couches, resting on the left elbow, and handling their food with the right hand. Fingers took the place of knives, forks and spoons. We don't like that style; but it is still in vogue in that old country.

Sitting on the outer side of the table and at the curve, the Master gave thanks for the simple meal, and proceeded to tear the lamb in pieces that each one might have a portion. Even Judas Iscariot had a piece. It must have been a terrible ordeal for the Christ, looking at it from a human viewpoint. The apostles, of course, did not see it in his light. To them, it was simply the feast of the passover plus whatever of sadness might have been attached to it because the Master said he was soon to leave them.

The first passover in Egypt had tremendous meaning for the Jews then present; but later Jews have failed to get its real significance. In truth, they do not realize its import now; for it can only be understood as it typifies the sufferings and death of the antitypical Lamb of God that taketh away the sins of the world. The real import of the passover is found in the Lord's Supper that took its place that last night in Jerusalem. On that night the Jewish passover was fulfilled and passed away forever. But the genuine passover will live on throughout time.

Comments on the Lesson Text.

7. The day of unleavened bread.—The day on which the feast of the passover began. As Luke says, it was on this day that "the passover (lamb) must be killed."

8. Peter and John.—These were the trusted ones. Usually James was with them in any special duty; but this time for some unknown reason he is not mentioned. I suppose Jesus still has some that he can use on special occasions; but we need to be careful that we do not think ourselves thus set apart, and so run ahead of our calling.

9-13. This is all very simple, and yet full of lessons. It was natural for the two disciples to wish to know where they should prepare for the feast; but when Jesus tells them how to find the place, we meet with omniscience. None but God could have such foreknowledge. He foreknew that they would meet that man bearing a pitcher of water; and he knew what house he would enter. I have a conviction that the owner of that house was some special friend of the Master, and that they had made previous arrangements about this supper. As nothing is said concerning the matter, we can only surmise. Guessing is a poor business when it comes to exe-

gesis of Scripture; but it can do no harm in a case of this sort.

15. With desire I have desired.—This is a Hebrew and Aramaic form of expression. It simply implies great desire. James says in his epistle that Elijah "prayed with prayer." Christ desired much to eat with his apostles this last passover before he suffered and died.

16. Until it be fulfilled in the kingdom of God.—It is hardly to be supposed that we shall actually eat bread and drink wine with Christ in the hereafter; but he uses this feast, in a figure, to teach us that we shall have comradeship with him in the heavenly state.

17-20. These verses give us the institution of the Lord's Supper. It takes the place of the Jewish passover. Luke seems to indicate that the cup of wine was used twice. Verse 17 says that he took the cup, and told them to divide it among themselves. Then in verse 19 the bread is broken and administered. In the 20th verse the cup comes in again. It is not stated as to whether the use of the wine in verse 17 was part of the institution of the Eucharist or not. It may have been connected with the passover before the institution of the Supper, as verse 18 seems to indicate. The language is not very clear.

21. The hand of him that betrayeth me is with me on the table.—Sin is a terrible thing. Here we find Judas Iscariot, after having juggled with the enemies of the Lord for his betrayal, sneaking into the room at the sacred passover feast as if he were decent. The other disciples could not read his mind; but the Master could and did. "He knew what was in man."

22. As it was determined.—God did not force Judas to betray Christ; but he foresaw that he would do it, and so stated it as a fact that actually came to pass. Woe unto that man by whom he is betrayed.—If Judas had been forced to commit that deed, justice would not have permitted the pronouncement of this woe against him. God must be just. Judas sinned willfully and lost his soul for his crime.

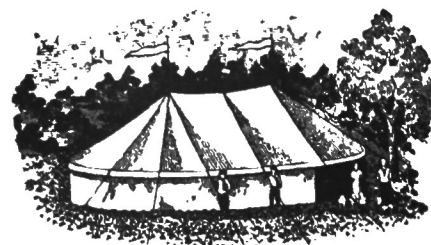
23. They began to enquire among themselves, which of them it was that should do this thing. It seems to me that should be the wrong word here, seeing that it might imply force; whereas there is nothing of the sort in the Greek. If I am not mistaken, our word would give a clearer translation of the original, and removes this difficulty. No doubt the apostles, except Judas himself, were astounded by the statement of their Lord.

## NOTICE!

A request comes from a woman who has a family of six, and badly in need of clothing, or bedding. If any one should read this notice and have such articles, send them to Mrs. Dewey Hoskins, Stinnett, Ky.

## LEOTI, KANSAS, CAMP MEETING.

The Second Annual Camp Meeting of the Western Kansas Holiness Association will be held at Leoti, Kan., June 5-14. The workers are Rev. L. L. Waddell, Evangelist, and Prof. A. L. Crane and wife singers. Other workers will be Rev. H. S. Hester, Henry Dorsey, W. H. Urwin, Bernard Knox and others. Free rooms for light housekeeping if reservations are made in time. For further information, address Welba Stiles, Leoti, Kan.



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Brilliant, refreshing, satisfying are the thirty-two short messages in this book of 232 pages, not of sermons, but of real religious truth, set in a style that compels and captivates. Dr. George Clark Peck is a live prophet, a great thinker, a word-painter of power. Do not start this book unless you have time to finish it. Ministers will find it rich in quotable sentences and usable illustrations. All workers will be helped by reading its fresh presentations of truths familiar but not worn out. This is a book to re-read; to pass on; to use in many ways. Limited supply at 60 cents; was \$1.50. Order from The Herald at once so you will not miss this truly useful book.

## Comfort Cards for the Sick

A package of 12 beautiful postcards with appropriate messages and Scripture verses for the sick and shut-in, the discouraged and sorrowing. Price only 20c a package of twelve.

## WOMEN'S HOLINESS MINISTRY LEAGUE.

The organization of the Women's Holiness Ministry League begun at Greenville, Ill., at the 1935 N. H. A. Annual was completed at the 1936 session. Mrs. Jennie S. Duryea was elected President; Mrs. C. H. Cox, Vice-President; Miss Monna M. Rogers, Secretary; Mrs. Ethel K. Howard, Treasurer; Mrs. Julia A. Sheldhamer, Secretary for Foreign Lands. The League has been organized for "closer fellowship among sanctified women who consider their work a ministry for the spreading of Scriptural Holiness whether ordained or unordained," and "for a means to their enlargement and strengthening in the Lord." The charter membership of the League is about thirty-five. Among the Directors are Mrs. Seth C. Rees, Miss D. Willa Caffray, and Miss Anna E. McGhie. Those desiring to learn more concerning the League are invited to correspond with the Secretary, Miss Monna M. Rogers, Westerville, Ohio.

Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. 2:9.



TAYLOR UNIVERSITY.

Rev. Joseph H. Smith spent the greater part of this last week on Taylor University campus. His "School of the Prophets" was rich and helpful both to staff and to young people. This full salvation Bible teacher and evangelist, although he has been in the ministry for over sixty years preaches and acts like he had many years ahead of him yet. May God spare him to us for many years of rich fruitage and teaching and directing the spiritual forces of the church of God. Taylor has been blessed this year with many outstanding teachers and preachers, and a spirit of revival pervades the campus.

Please pray definitely for the Youth Conference in which Taylor is in charge at Monroe, Indiana, May 15 to 17, and also the same date at Wesley Methodist Episcopal Church, 2804 Sixth Street, Detroit, Mich. Let the holiness people pray for these meetings, and those who are near either place plan to be present. God has mightily used Taylor in these youth movements the last three years. The Youth Conference this year far exceeded either of the other two that have been held. This year literally scores of young people were saved and sanctified and a large number of them answered a definite call to go out to the ends of the earth with the Gospel.

Robert Lee Stuart, President.

GREENSBORO M. E. CHURCH.

Since Conference last October, I have conducted four revival campaigns, and the Lord has given us some blessed fruitage in souls. We pressed forward in Jesus' name along full salvation lines, and have proven once again that God answers prayer. In our last meeting at my Greensboro Church, there were six conversions and five entire sanctifications. One young man was saved before the meeting started, while another man, a backslider, was reclaimed at a cottage prayer meeting after the meetings in the church were over. The revival spirit continues. Two prayer meetings are being held weekly in the various homes of the people, in addition to our regular church prayer service. Praise the Lord!

Henry F. Pollock, Pastor.

MACON, GEORGIA.

It was my great pleasure to be with Rev. D. W. Ferrell, pastor of the Chaires Circuit, Florida Conference. Ferrell is a railroad dispatcher, but is supplying on this charge. There never was a finer spirited man. The Lord has certainly honored him in his ministry, and it was a pleasure to be in his home. Quite a number found the Lord, and the work among the children was very wholesome. At Chaires, Fla, the school bus drivers went out several times and brought in loads to the meetings. Quite a number came into the church.

Last Sunday we closed a gracious meeting with the Missionary Alliance Mission at Avondale Estates, a suburb of Atlanta, Rev. Roseberry, pastor. There were between thirty and thirty-five seekers at the altar, and two services were very similar to those of the old-time camp meeting. as seekers found the Lord. A number sought the Lord in the fulness of the Holy Spirit. We were also in a gracious meeting at Carrabelle, Florida.

T. F. Waller.

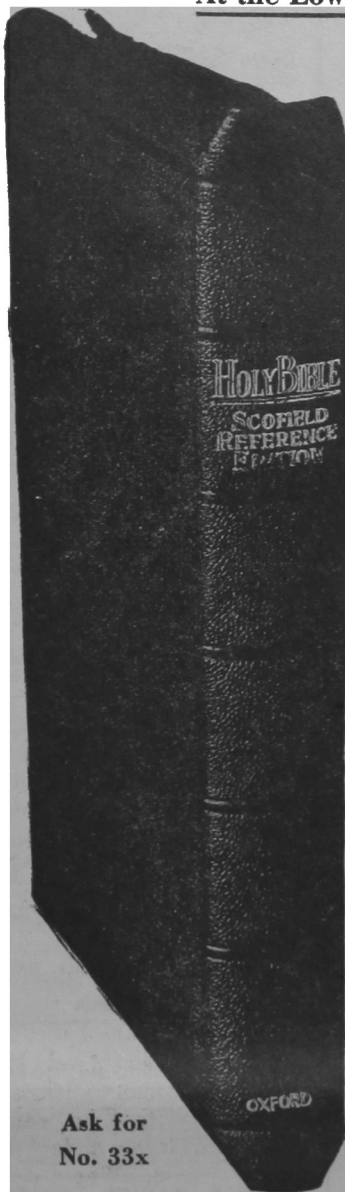
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#### Specimen of Type

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

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#### PIEDMONT, WEST VIRGINIA.

Sunday, April 26th, First M. E. Church, Piedmont, W. Va., closed a three-weeks' revival. The pastor conducted the meeting alone the first week, and then was joined by Evangelist J. R. Parker, of Wilmore, Ky. This is the seventh meeting in which Brother Parker and I have worked together; he as preacher and I as singer. His leadership in the meeting is unexcelled; fearless, sober, sane, witty and entertaining; so fair that none can justly criticize any proposition which he makes. Many said, "This is the first revival of old-time Methodism we have had in many years." The spiritual consciousness of the church is visibly deepened. Forty-two were forward for prayer, some definite victories being won.

Fred R. Barnes, Pastor.

#### GETHSEMANE.

Julia A. Shelhamer.

'Tis midnight; darkness lowers,  
Like a curtain that's pinned with a star.  
Behold! our Lord is kneeling  
In a lone place where olive trees are.

The birds are asleep in the treetops,  
The city's asleep on the hill,  
And even His disciples  
In heaviest slumber are still.

Alone in the dark He suffers,  
Surrounded by Fear and Despair.  
He weeps; He pleads, His heart  
breaks  
While He offers at midnight His  
prayer.

Subdue every will, Blessed Spirit!  
Upon us in mercy descend,  
That we may plead for others,  
With Jesus, our earnest prayers  
blend.

The gates of Heaven open,  
And flashes of glory are seen.  
A band of angels coming!  
O Father, just what does this  
mean?

Oh, may they thus calm every heart-  
ache,  
And may we the great burden share,  
And plead for those in darkness  
With Christ in that midnight of  
prayer.

Oh, cleanse our hearts, dear Father,  
Our lives for Thy service prepare,  
And do Thou grant us the burden  
Of true intercessory prayer!  
The world hurries on in its madness,  
And work rushes us with its care,

But let us follow our Jesus  
To Gethsemane's garden of prayer!

#### Sharp Tools for Workers.

Every official member of a church from pastor all through and every member will be helped in making the most fruitful department of the church, the Sunday school by buying, studying and using "Ways of Working" and "Sparks From a Superintendent's Anvil," by Dr. A. F. Schaeffer. The first has helpful hints to the church, the pastor, the officers and teachers, department and extension superintendents and everyone interested in boys and girls and young people,—and that ought to take in everyone.

Every phase of activity in the school or connected in any way, is treated in a practical, helpful manner. "Ways of Working" answers every question as to whys and methods. "Sparks from a Superintendent's Anvil" sparkles with the best out of the experiences of thirty-six years in actual work in this great activity of the Church. Its chapters treat, The Book, or, What We Teach; The Scholar, or, Why We Teach, and The School, or, How We Teach. If you want to live up yourself or your fellow-workers, get these splendid books. Two books, originally \$1.75 each, for 80c each, or \$1.00 for both. Send to *The Herald* at once and start these books among your workers. Extra cheap in price only; invaluable in make-up and material.

#### THIRD ROUND—CARLSLE DISTRICT, KY. CONFERENCE.

Sharpsburg and Bethel, Sharpsburg,  
May 24, A. M.  
Saltwell, Rose Hill, May 24, P. M.  
Paris, May 31, A. M.  
Hutchison, May 31, P. M.  
Warner P. Davis, P. E.



## EVANGELISTS' SLATES.

**ANDREWS, OTIS G.**  
(General Evangelist, 863 Tulley St., Memphis, Tenn., June 7-21.)

**ARMSTRONG, O. I.**  
(Chazy, N. Y., Box 96)  
Spartanburg, S. C., May 12-24.  
W. Blocton, Ala., May 21-June 14.  
Syracuse, N. Y., June 17-19.  
Chazy, N. Y., June 20-22.  
Hastings, Mich., June 24, 25.  
South Bend, Ind., June 28-July 12.

**ARTHUR, FRANK E.**  
(2014 W. Hancock St., Detroit, Mich.)  
Wilmot, S. Dak., June 3-14.  
Didsbury, Alberta, Canada, July 3-12.  
Alsask, Alberta, Canada, July 17-26.

**BECK BROTHERS.**  
(1019 So. 4th St., Louisville, Ky.)

**BERRY, J. A.**  
(3720 So. Wigger St., Marion, Ind.)

**BENNETT, FRED E.**  
(1321 Stever Ave., Flint, Michigan.)  
Sunnyside, Wash., May 24-June 7.  
Seattle, Wash., June 14-28.

**BLACK, HARRY**  
(Newboy Evangelist, Holiness-Prophetic Evangelism, 511 Coleman Ave., Los Angeles, Calif.)  
Hyattsville, Md., May 19-30.  
Dallas, Tex., May 28-June 1.  
Nebraska Camp Meeting, June 7-14.

**BRASHER, J. L.**  
(Attalla, Ala.)  
Kannapolis, N. C., May 24-June 7.  
Arlington, Tex., June 18-28.  
Bentleyville, Pa., July 9-19.

**BUDMAN, ALMA L.**  
(Muncy, Pa.)

**BUSSEY, M. M.**  
(535 Kendall Ave., Los Angeles, Calif.)  
East Point, Ga., May 17-31.  
Kansas City, Mo., June 21-July 2.

**CALLIS, O. H.**  
(409 N. Lexington Ave., Wilmore, Ky.)  
Lore City, Ohio, June 26-July 5.  
Lake Arthur, La., July 8-20.  
Scottsville, Texas, July 23-Aug. 2.  
Lexington, Tenn., August 3-16.  
Clarksburg, Md., August 20-30.

**CARNES, B. G.**  
(Wilmore, Ky.)  
Monticello, Ky., May 11-24.

**CARTER, JORDAN W.**  
(Wilmore, Ky.)  
Graham, N. C., May 24-June 7.  
Tilden, Ill., July 16-26.

**CHURCH, JOHN R.**  
(Conf. Evangelist, 636 S. Green St., Winston-Salem, N. C.)

**COCHRAN, HERMAN L.**  
(Fort Worth, Texas)

**COUCHENOUR, H. M.**  
(240 Grove Ave., Washington, Pa.)  
Hendrysburg, Ohio, May 18-31.  
Bellaire, Ohio, June 1-14.  
New Cumberland, W. Va., June 15-28.

**COX, DORSEY M.**  
(1143 Bristol Terrace, Akron, Ohio)  
Kings Mountain, N. C., May 8-24.  
Asheboro, N. C., May 25-June 7.

**COX, F. W.**  
(51 6th St., S. E., Massillon, Ohio)

**COX, W. R.**  
(712 Silver Ave., Greensboro, N. C.)

**CROUCH, EULA B.**  
(Evangelist and Children's Worker, Lawrenceville, Ill., Rt. 1)

**CROUSE, J. BYRON**  
(Rt. 3, Box 476, Greensboro, N. C.)  
Schoolfield, Va., May 11-24.

**CUNNINGHAM, MOODY B.**  
(Box 2872, DeSoto Sta., Memphis, Tenn.)  
Bogalusa, La., May 31-June 14.  
Selma, Ala., June 14-28.

**DILLON, W. R.**  
(Evangelist, Holton, Ind.)  
Brookville, Ind., May 6-20.

**DONOVAN, JACK**  
Lansing, Mich., May 10-24.  
Portland, Ind., May 26-June 7.  
Sault Ste. Marie, Mich., June 9-28.

**EDWARDS, L. T.**  
(Preacher and Accordionist, 27 So. 6th St., Arkansas City, Kan.)  
Hooker, Okla., May 24-June 14.

**EDWARDS, WESLEY G.**  
(415 Kendall Ave., Los Angeles, Calif.)  
Time taken until Spring, 1936.

**FAGAN, HARRY**  
(Blind Singer, Pianist and Children's Worker, Shelby, Ohio.)  
Lancaster, Ohio, May 10-31.

**FERGUSON-CSEHY EVANGELISTIC PARTY.**  
(Dwight H. Ferguson and his Csehy Musical Messengers, Cardington, Ohio)  
Detroit, Mich., May 20-26.  
Akron, Ohio, May 31-June 14.

**FLEMING, BONA**  
(2952 Hackworth, Ashland, Ky.)  
Cincinnati, Ohio, May 29-June 7.  
Athens, Ohio, June 8-21.

**FLORENCE, L. O.**  
(208 So. Walnut Ave., Wilmore, Ky.)  
Connersville, Ind., May 3-31.  
Louisville, Ky., June 1-22.

**FOSTER, J. W.**  
(Manchester, Ohio)

**FOWLER, W. C.**  
(427 N. 7th St., Cambridge, Ohio)  
Roswell, Ind., May 18-31.  
Olney, Ill., June 1-14.  
E. Liverpool, Ohio, June 18-28.  
Oxford, Mich., June 30-July 7.

**GADDIS-MOSER EVANGELISTIC PARTY**  
(Olivet, Ill.)  
Mitchell, So. Dak., May 11-24.  
Osborne, Kan., May 25-June 7.  
Petrel, No. Dak., June 11-21.

**GAUGH, L.**  
(903 E. High St., Lima, Ohio)  
Wellsburg, W. Va., May 19-24.  
Wierton, W. Va., May 25-31.  
Portsmouth, Ohio, June 9-21.

**GOODMAN, M. L.**  
(Ionia, Mich., 408 1/2 W. Wash. St.)  
Cambridge, Md., May 17-31.  
Colorado Springs, Colo., June 11-21.  
Pasadena, Cal., June 24-July 5.

**GREGORY, LOIS V.**  
(Waterford, Pa.)  
Fairmont, W. Va., June 1-14.  
Panama, N. Y., June 22-July 5.

**GROGG, W. A.**  
(418-24th St., West, Huntington, W. Va.)  
Carnard, W. Va., May 24-June 7.  
War, W. Va., June 10-23.

**HAMES, J. M.**  
(Greer, S. C.)  
Anderson, S. C., May 19-31.  
Montevideo, Minn., June 5-14.  
Anderson, Ind., June 16-28.

**MOOVER, L. S.**  
(Tionesta, Pa.)  
Chicago, Ill., May 10-24.  
Wheeling, W. Va., May 6-24.

**HUSTON, R. D.**  
(212 Maple Ave., Wilmore, Ky.)  
So. Greenfield, Mo., May 18-June 1.  
Pleasureville, Ky., June 7-21.

**HUMMEL, ELLIS**  
(Cincinnati, N. Y.)  
Altmar, N. Y., May 18-31.

**JENKINS, ROSCOE**  
(Carrollton, Ky.)

**JOHNSON, ANDREW**  
(Wilmore, Ky.)  
Lenoir, N. C., May 17-31.  
Gormly, Ont., June 4-21.  
W. Mansfield, O., June 26-July 5.

**JOPPIE, A. S.**  
(1117 Liberty St., Allentown, Pa.)  
Ola, Michigan, June 14-28.  
Dover, Delaware, July 4-19.

**KELLER, J. ORVAN AND WIFE.**  
(Evangelist, Singers, with Hawaiian Music, Logan, Kan.)  
Colby, Kan., May 3-24.  
Mankato, Kan., June 4-21.  
Superior, Neb., June 28-July 12.

**KENDALL, J. B.**  
(116 Forest Ave., Lexington, Ky.)  
Two Harbors, Minn., June 7-28.

**KUTCH SISTERS.**  
(Singing and Playing Evangelists, 787 Lehman St., Lebanon, Pa.)  
Rome, Pa., May 10-31.  
Launton, Harrisburg, Pa., June 1-14.  
York, Pa., June 21-July 12.  
Reading, Pa., July 17-26.  
Spring Grove, Pa., July 27-Aug. 2.

**LEWIS, M. E.**  
(Engineer-Evangelist, 421 So. 16th St., Terre Haute, Ind.)  
Ypsilanti, Mich., May 20-31.  
Olean, N. Y., June 5-14.

**LEWIS, M. V.**  
(517 N. Lexington Ave., Wilmore, Ky.)

**LEWIS, JOS. H.**  
(Wilmore, Ky.)  
West Palm Beach, Fla., May 17-31.

**LEWIS, RAYMOND**  
(Song Evangelist, 316 Euclid Ave., Van Wert, Ohio)

**LINCICOME, F.**  
(Gary, Ind.)  
Franklin, Pa., May 12-24.  
Oskaloosa, Iowa, May 29-June 7.

**LONG, CLAUD H. AND SISTERS.**  
(3335 N. 29th Ave., Denver, Colo.)  
Coshocton, Ohio, May 12-24.  
Cincinnati, Ohio, May 25-June 2.  
Emporia, Kan., June 3-16.

**LYON, REV. AND MRS. OSCAR B.**  
(New Albany, Pa.)  
Indianapolis, Ind., April 26-May 24.  
Belleflower, Mo., July 5-Aug. 1.

**MCCOMBS, CLYDE AND SON.**  
(Preacher, Cornet, Euphonium and Xylophone, 2421 Dilman St., Terre Haute, Ind.)

**MCCRORY, WILBERT T.**  
Frankfort, Ind., May 31-June 14.  
Forest, Ind., June 19-July 5.

**MILBY, M. CLAY**  
(Greensburg, Ky.)  
Nashville, Tenn., May 25-June 7.  
Mt. Lake Park, Md., June 26-July 5.  
Corbin, Ky., July 9-19.  
Wilmore, Ky., July 23-August 2.

**MILLER, JAMES.**  
(Indianapolis, Ind.)  
Martinsville, Ind., May 17-31.  
Carothersville, Ind., June 7-21.

**MINGLEDOFF, O. G.**  
(Blackshar, Ga.)

**MOORE, JOHN E.**  
(Song Evangelist, 2923 Troost Ave., Kansas City, Mo.)

Olivet, Ill., May 21-31.  
Anderson, Ind., June 1-14.  
Kansas City, Mo., June 18-28.

**MORROW, HARRY W.**  
Hewitt, Minn., May 10-24.  
Nebo, Ill., June 1-14.  
Manville, Ill., June 21-July 5.  
Ridgeview Park, Pa., July 3-12.  
Kampsville, Ill., August 14-24.  
Flint, Mich., Sept. 13-27.

**NETTLETON, GEORGE E.**  
(302 E. Nineteenth St., Sioux Falls, S. D.)  
Ashley, N. D., May 31-June 14.  
Leola, S. D., June 15-28.

**OVERLEY, E. R.**  
(54 W. Central Ave., Delaware, Ohio)  
London, Ky., May 10-27.  
Delaware, Ohio, May 28-June 5.  
Ashley, Ill., June 7-21.

**PAPPAS, PAUL JOHN**  
(314 Disston St., Tarpon Springs, Fla.)  
Silverhill, Ala., May 18-31.  
Open date, June 1-10.  
Annual Conference, June 10-14.

**PARKER, J. R.**  
(415 North Lexington Ave., Wilmore, Ky.)  
Hillsboro, Ky., May 11-24.  
Samson, Ala., June 7-21.  
Elba, Ala., June 22-July 5.

**PAUL, JOHN**  
(University Park, Iowa)

**POCOCK, B. H.**  
(133 Parkman Rd., N. W., Warren, Ohio)

**QUINN, IMOGENE**  
(909 N. Tuxedo St., Indianapolis, Ind.)

**REES, PAUL S.**  
(1400 E. 78th St., Kansas City, Mo.)  
Lexington, Ky., May 10-24.

**RIDOUT, G. W.**  
(Pentecostal Publishing Co., Box 774, Louisville, Ky.)  
Letts, Ind., August 10-16.  
Jacksonville, Fla., May 10-31.

**ROBERTS, T. P.**  
(321 Belview Ave., Wilmore, Ky.)  
Pt. Royal, Ky., May 18-31.

**ROGERS, MONNA M.**  
(Westerville, Ohio)

**SHAW, BLISH R.**  
(Song Evangelist, 1463 103rd Ave., Oakland, Calif.)  
Month of May open.

**STUCKY, N. O.**  
(41 West Park Ave., Columbus, Ohio)  
Columbus, Ohio, May 10-24.

**TERRY, T. L.**  
(Rockdale, Ind.)  
Georgetown, Ky., May 18-26.  
Peoria, Ill., May 31-June 21.

**THOMAS, DANIEL LLOYD**  
(1713 Johnson St., Keokuk, Iowa)

**THOMAS, JOHN**  
(Wilmore, Ky.)

**TULLIS, W. H.**  
(Loyalton, So. Dak.)

**VINSON, R. H.**  
(Song Evangelist, Wilmore, Ky.)  
Salvisa, Ky., June 15-July 26.

**WILSON, D. E.**  
(38 Frederick St., Binghamton, N. Y.)  
Stafford, Kan., May 21-31.  
Ft. Worth, Tex., June 1-14.  
Evansville, Ind., June 21-July 5.

**WILLIAMS, L. E.**  
(Wilmore, Ky.)  
Boone, Iowa, June 18-28.  
Driftwood, Okla., May 17-31.  
Boone, Iowa, June 18-28.

**ZEITS, DALE G.**  
(808 W. Freeman St., Frankfort, Ind.)  
Cambridge, Ohio, May 14-24.  
Butler, Ohio, May 31-June 14.

## Camp Meeting Calendar

**IDAHO**  
Star, Idaho, June 18-28. Workers: Rev. Chas. H. Stalker, Rev. F. A. Powell, Miss Gertrude Shyrock. Write Fred C. Harris, Greenleaf, Idaho.

**ILLINOIS**  
Tilden, Ill., July 16-28. Workers: Dr. Jordan W. Carter, L. R. Woodrum, John E. Moore. Write Ardell Rees, Tilden, Ill.

**IOWA**  
Des Moines, Iowa, July 10-19, inclusive. Workers: Rev. C. McKay. Write Rev. H. W. Landis, 1194 W. 14th St., Des Moines, Iowa.

**KANSAS**  
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Stafford, Kan., May 21-31. Workers: Rev. D. E. Wilson, Oscar L. Battin, Mrs. Lela Battin, Miss June Dillon. Write Mrs. Susie A. Shrauner, 210 So. Keystone, Stafford, Kan.

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Marion, Ky., August 20-30. Workers: Dr. H. H. Jones, Rev. Tom Scott and Rev. J. L. McGee.

**MASSACHUSETTS**  
North Reading, Mass., July 3-12. Workers: Rev. Samuel Young, Rev. T. M. Anderson, Rev. Lon Woodrum, Rev. John E. Moore, Miss Edith Cove, Rev. John Riley. Write Miss Rose Wright, 1073 Middlesex St., Lowell, Mass.

## MINNESOTA

Newport, Minn., (Red Rock), June 25-July 5. Workers: Revs. Jno. R. Church, Harry E. Jessup, Bishop B. T. Badley, J. D. Vennard, Julia Hibbard, Fletcher College Quartette. Write Dr. G. G. Vallentyne, 3400 Park Ave., Minneapolis, Minn.

South Western Minnesota Holiness Association camp meeting, June 6-14, at Egan, S. Dak. Workers: Carl Michaelson, evangelist. James Davis, song leader. Sec., Mrs. Walter H. Anderson, Pipestone, Minn.

## NEW YORK

Cohoes, N. Y., July 12-26. Workers: Rev. Paul Coleman, Rev. A. J. Shea, Geo. P. Woodward, Henry and Vera Davis. Write Ethel Boal, 1667 Becker St., Schenectady, N. Y.

Freeport, L. I., N. Y., July 29-August 9. Workers: Rev. C. H. Babcock, D. D., Rev. L. S. Hoover, Rev. Malcolm Cronk.  
Brushton, N. Y., June 23-July 5. Workers: Dr. Warren C. McIntire, Rev. James Miller. Rev. John Lunden in charge of singing. Write Rev. Clyde R. Sumner, Pres., Mooers, N. Y.

Houghton, N. Y., August 20-30. Workers: Warren C. McIntire, John P. Owen, Carrie M. Hazzard, Lois E. Richardson, C. I. Armstrong and wife, David Anderson, Misses Edith and Elizabeth Dilks, Gertrude Clocksine, Houghton College Quartet and Trumpet Trio, Misses Neeley and Hagen, Prof. Krickman and others. Write the President, Rev. C. I. Armstrong, Box 96, Chazy, N. Y.

## OHIO

Sebring, Ohio, July 17-28. Workers: Joseph H. Smith, Dr. J. L. Brasher, Rev. Lawrence Reed, Rev. W. H. McLaughlin, Miss Janie Bradford, Mrs. E. J. Leonard, Prof. N. B. Vandall, Mr. Samuel Walter, Glad Tidings Quartet. Write Rev. R. L. Bush, P. O. Box 45, Sebring, Ohio.

Sharon Center, Ohio, June 25-July 5. Workers: Dr. H. C. Morrison, Dr. Joseph Owen, Mr. Raymond Lewis, Miss Anna McGhie, Miss Eva Clausen. Write L. W. Durkee, 1024 Dover Ave., Akron, Ohio.

Portsmouth, Ohio, August 2-16. Workers: C. L. Wireman, Jack Donovan, L. E. Williams, J. H. Moore and Rev. Page. Write Rev. J. H. Adams, Sec., 137 Front St., Portsmouth, Ohio.

Mt. Vernon, Ohio, (Camp Sychar) Aug. 6-16, 1936. Workers: Rev. J. L. Brasher, Rev. Gideon B. Williamson, Rev. Z. T. Johnson, Rev. W. L. Mullet, Miss Janie Bradford, Miss Eva Clausen, Miss Marybelle Campbell, Rev. F. A. Shiltz, Rev. H. A. Guiler and wife. Write Rev. E. Shiltz, Sec., Box 132, Republic, Ohio.

## OREGON

Willamette, Oregon, July 2-13. Workers: Rev. C. W. Burbank, Rev. W. H. Tullis. Write Rev. J. E. Lindley, Lacombe, Oregon.

## PENNSYLVANIA

Bentleyville, Pa., July 9-19. Workers: Rev. J. L. Brasher, D. D., Rev. John Thomas, Prof. N. B. Vandall, Samuel Walters, Janie Bradford, Mrs. J. W. McIntire. Write Rev. L. E. Headley, Brownsville, Pa., or Mr. C. W. Myers, Finleyville, Pa.

## SOUTH DAKOTA

Wilmot, So. Dak., June 3-14. Workers: Rev. Frank E. Arthur, Miss Clara Christensen. Write James Cameron, Sec., Wilmot, So. Dak.

## VERMONT

Ithiel Falls, Johnson, Vt., August 9-22. Workers: Rev. W. R. Cox, Rev. Dunlop E. N. C. Quartet in charge of music. Rev. John Poole, Radio and Young People's work. Rev. C. R. Sumner, platform manager. Write Rev. John W. Poole, Sec., Brunswick Ave., Gardiner, Maine.

## WASHINGTON

Orchards, Wash., August 6-16. Workers: Rev. J. G. Bringdale, Professor W. R. Hallman. Address: Mrs. Lucy F. White, 708 W. 27th St., Vancouver, Washington.  
Ferndale, Wash., July 16-26. Workers: Rev. Anna McGhie, Rev. J. G. Bringdale, Miss Marie Danielson, Miss Gertrude Egbert, Miss Josephine Fish. Write A. O. Quall, South Bellingham, Wash.

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(Continued from page 11)  
"Antorcha Misionera," to which Miss Canray contributes, and which has reached its 15th anniversary.

The business of the Convention was transacted with efficiency and unanimity. Dr. Butler presided, being assisted by Rev. Paul S. Rees, First Vice President. The Secretaries, Rev. J. A. Duryea, Recording, Rev. Millie M. Lawhead, Corresponding, and Miss Amy L. Parson, assisting, were at their desks. A goodly number of delegates were seated, California again having full quota of representation. The delegate coming the farthest was Rev. E. A. Seamands, from All India Association, of which he is the President. Rev. L. M. Blakely, President of the Michigan Association, reported the most closely organized State work.

Sixty-two reports from Auxiliaries were presented, several of these sending greetings. Several new Auxiliaries were received, including the Women's Holiness Ministry League, of which Mrs. J. A. Duryea is President. The Corporate ranks of the National were strengthened by the election of hundreds of new members.

The fund for publishing holiness books in India was augmented, the money going through the regular channel, the Missionary Treasurer, Mrs. Iva D. Vennard, Chicago Evangelistic Institute, Chicago, Ill. The Central American Album fund was directed likewise.

A beautiful and sacred memorial service for the deceased members was conducted by Rev. Joseph H. Smith. Many leaders of the movement were included.

"They have gone to fields Elysian,  
Over on the other shore,  
Where the saints in clearer vision  
Dwell with Christ forever more."

The business sessions readily merged into the more public gospel-giving services. Daily Radio Broadcasts carried the full salvation messages to still greater hearing.

Appearing in the regular preaching hours were Rev. Paul S. Rees, Rev. Joseph H. Smith, Rev. C. W. Ruth, Rev. Bud Robinson, Rev. George E. Kline, Dr. John Paul, Dr. Peter Wiseman, and Dr. Z. T. Johnson. Among others included on the program, with messages or papers, were Dr. J. A. Huffman, Rev. M. G. Standley, Prof. F. H. Larabee, Pres. C. Hoyt Watson, Pres. C. J. Pike, Dr. D. H. Long, Dr. F. W. McConn, Dean J. A. Howard, Prof. F. H. Wright, Prof. S. A. Witmer, Rev. Charles A. Gibson, Rev. Lela G. McConnell, Rev. E. O. Rice, W. W. Cary, Dr. C. W. Butler, and Miss Lawhead.

The altar results were definite and victorious, many arising to walk in newness of life. Sinners were converted, backsliders reclaimed, and believers sanctified. The cause of holiness was advanced. The Lord was in our midst.

Millie M. Lawhead.

MEMPHIS, TENNESSEE.

St. Paul Methodist Church in Memphis, Tenn., has just closed one of the greatest revivals in the history of the church. The meeting ran three weeks with Rev. George Tucker, one of our General Evangelists doing the preaching. It reminded one of the old camp meeting days. Some insist that the days of the "old-time revival" are passed; that we cannot have meetings where sinners fill the altar and cry for

mercy, and where the people will come in great crowds to hear the gospel. Well, all such have another guess coming. This meeting was largely attended, and there was great conviction upon the people. The altar was filled to overflowing from time to time, and there were more than one hundred conversions, reclamations and more than fifty additions to the church, twenty-five on profession of faith. They were converted up to sixty-five years of age. One man who had not crossed the threshold of a church for forty years was blessedly saved.

George Tucker is a most wonderful preacher. There are no clap-trap methods in his meetings. He preaches the old-time gospel with demonstration and power of the Holy Ghost. My people were charmed with his work. I heartily commend him to any preacher who wants the gospel preached in power.

H. A. Butts, Pastor.

### PREACHING MISSION IN THE ORIENT.

After I returned from a Preaching Mission in Belgium, Poland, and Czechoslovakia with Bishop W. B. Beauchamp, I was invited to the Orient by Bishop H. A. Boaz to preach in Japan, Korea, and China, but the great earthquake caused the engagement to be cancelled.

With the approval of Bishop Arthur J. Moore, I am planning another Preaching Mission in Tokyo, Seoul, Shanghai, and Kobe this summer.

In connection with the best selected tour of the Orient, the Brownell, I have arrangements to take a small party with them. We leave Chicago the last of June through the Canadian Rockies, and sail from Vancouver, June 27th, stopping in Honolulu, reaching Yokohama, July 11th. We will visit all the places of interest in Japan, then make a tour through Korea, Manchukuo, Peking, Nanking, Shanghai, Hongkong, Canton, and Manila returning to Vancouver August 24th. This is, undoubtedly, the finest tour ever planned for the Orient at a most reasonable expense.

My plans are to preach in Honolulu, July 2. My Preaching Missions in the Orient will start on Sundays in the following cities: Tokyo, July 12; Seoul, Korea, July 19; Shanghai, July 26, and Kobe, Japan, August 9. The members of our party will have a special invitation to worship with our Oriental brethren and churches on these Sabbaths.

I should like to have a host of Methodists visit our Missions in the Orient while making this educational, recreative, sightseeing tour. The eyes of the world are turning toward the Orient this summer. It is far more inviting than a summer in Europe.

I have asked Mr. Wm. M. Cassetty, Jr., Executive Secretary, Steamship and Railroad Transportation Bureau, to furnish details of this tour, and you may write him at 810 Broadway, Nashville, Tenn., or address me at Decatur, Ga. Walt Holcomb.

### Book Reviews.

"Christ for Every Crisis," by Rev. Walter A. Maier, D. D. Concordia Publishing Co., St. Louis, Mo. 174 pages. \$1.00.

The author is the Professor of Old Testament in Concordia Theological Seminary, St. Louis, Mo. He is an outstanding leader among the Protestant ministry of this day. He is,

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first of all, a devout Christian, to whom the Bible is everything. He is intensely interested in the ongoing of the Kingdom. He has made the Christian world his debtor by his great book of more than 500 pages, entitled, "For Better Not For Worse," on marriage. As a Radio speaker for his church and the religious world he has greatly multiplied his hearers and enlarged the scope of his influence. His series of sixteen Radio Addresses, **Christ for Every Crisis**, is superbly rich in their dealings with the practical problems of the Christian life. To Christians, everywhere I would say, if hungry, read him; if in doubt about the verities of the Christian religion, read him; if discouraged, read him; if backslidden, or drifting from your moorings, read him. Testimonials, without number, have come to him and the Radio Stations over which he has broadcast as to the helpfulness of his messages. It is a joy to unstintedly commend this book to believers of every class. The same can be had of The Pentecostal Publishing Co. M. P. Hunt.

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To any one sending us the correct address of any of the above, we will send Bro. J. B. Culpepper's little book, "A Bottle of Tears." Address Pentecostal Publishing Co., Box 774, Louisville, Ky.

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## THE IS CAUSE FOR ALARM

By The Editor

**T**HERE is no question that many people in the churches live quite like those who make no profession of faith in Christ, and are not members of any church. You can scarcely find a community or a denomination of Christians that you may not find in them church members who, intentionally and willfully, disregard divine law and, apparently, without embarrassment or regret, live sinful lives. They make no secret of it; they are bold and defiant.

There are many people in the churches who are not interested in the subject of regeneration, an obedient life, a clean heart, and holy living. They do not hunger and thirst after righteousness. They give no evidence of having passed from death unto life or, of any purpose or desire to take up their cross, daily, and follow Christ.

We read in the Old Testament Scriptures of the defeat of Israel because of the presence of an Achan in the camp, a man who had violated the law of God, who had stolen and secreted that which God had ordered destroyed; and we read that this sin of Achan brought defeat to the armies of Israel. Israel suffered because of the sin of one man.

It's a bit discouraging in revival work to find whole families of Achans in the camp, people who are boldly and defiantly worldly and wicked, who trample under foot the laws of God and ridicule the exhortations, warnings and entreaties of a pastor or religious friends who are deeply solicitous for their salvation. This is an unfortunate situation. What is to be done about it?

My answer is a *revival of religion*. A spirit of prayer, visitation, exhortation and entreaty on the part of the faithful. Earnest preaching of the Gospel, waiting on the Lord in fasting, and bringing to bear upon the hearts and minds of these unregenerated, worldly people the power of the Gospel; to hold on, to press the work, to continue the meeting, to wrestle, Jacob-like, with the Lord, to preach the truth in love, and the unction and power of the Holy Spirit; to refuse to give up, to press the battle, to warn and entreat, and to threaten with the rebuke of the Lord, the final judgment of the Great Day, and repeated assurance that soon we must all appear at the judgment bar of God.

The earnest pastor must warn, entreat, visit, and bring to bear, not only upon the congregation, but the individual church members, the power of divine truth. If we are saved; if we are re-inforced with the presence and power of the Holy Spirit; if we love the Lord; if we will fast and pray, speak to and warn in compassionate love these worldly, wicked people, there is not a question but many of them can be brought to repentance and to Christ.

We need not expect or hope for a revival

### A WORD ABOUT THE LORD'S MONEY.

There are people who have some of the Lord's money that they desire to invest to the very best advantage for his glory. Without hesitation, I believe I can suggest to such persons a place of safe investment. I can think of no more valuable man to society than a well educated, consecrated, sanctified, industrious, evangelistic preacher of the Gospel.

I have a number of this type of young men at Asbury College who desire to enter our Seminary if friends will make it possible for them to do so. We need at least fifty scholarships for the coming year. My wife, your "Aunt Bettie," has been looking after this matter, and from her friends has secured scholarships which have greatly helped us in the Seminary training of a number of fine young men who are now in the harvest fields doing excellent work. I shall be profoundly grateful if those of you who have some of the Lord's money will write to my good wife and make it possible for us to assist a fine group of young men in the Seminary at Asbury next year. The possibilities are almost limitless if the Lord's people would furnish the finances. If we had the money to offer inducements like many seminaries, we could build up one of the greatest theological schools on the continent. The Lord is calling many young men to preach among those who are converted and sanctified at our camp meetings and revivals, and they need help. They are worthy, full of promise, and have a holy enthusiasm. The Spirit of the Lord is upon them. I can conceive of no better expenditure of the Lord's money, or that would be more in harmony with his will, than the assistance of these young men.

Write to Mrs. H. C. Morrison, Box 774, Louisville, Ky. Send her a check for a scholarship of \$85.00, or any amount that you can donate for this good work. And may the Lord bless you.

Faithfully, your brother,  
H. C. Morrison.

of religion to be produced by those men who do not believe in the inspiration of the Holy Scriptures, who do not believe in the deity of our Lord Jesus; who take pleasure in tearing the Scriptures to pieces, who ridicule the faith and devotion that landed our parents in heaven; that gave them joy, praise, and faithful witness on their death-beds as they plumed their pinions to rise to the land beyond the skies. If we are to have a revival in the church, an awakening in the world, and the salvation of the lost, we must have some faithful preaching against sin. We must offer to the people a mighty Saviour, a Christ able to save to the uttermost. Would God that throughout this nation there could be powerful, insistent preaching on the sinfulness of sin, the ruin of it, and the necessity of regenerating mercy, sanctifying grace, and holy living on the part of those who claim membership in the Church of Christ.

### A Week in Bowling Green, Kentucky.

It was my privilege to spend a week with Rev. E. C. Lampton, pastor of Broadway Methodist Church in Bowling Green, Ky. I found Brother Lampton a most delightful man to labor with. He is courteous, kind, devout and deeply interested in the welfare of his people. I could not have asked for more genuine co-operation than that which

he gave me in every way. The parsonage is near the church; he has a delightful family. Wife came down for the week-end and on Sunday we took dinner at the parsonage. We found Brother Lampton gets his exercise out of a hoe handle instead of golf sticks. He has the finest garden I have seen, and we had some vegetables out of his garden. I have always had a high appreciation for a minister who knows how to cultivate a garden. I believe a man who knows how to plant, nurture and train plants will know how to better cultivate and train people for Christ's service.

Spending my winters in the south and my summers in camp meetings I have little time in Kentucky, a state which has a great charm for me. In my younger days I preached much in my native state and had personal acquaintance with thousands of warm-hearted Kentuckians. It was a delight to be in Bowling Green and meet with many friends of other days. People came from a number of adjoining counties, many of whom had heard me preach in revivals in surrounding county seats years ago.

We had great congregations; quite a number were at the altar of prayer, some being converted, reclaimed and others professed sanctification. The week was too short. The last night of the meeting was the best, the altar being full and a number blessed. There were only fourteen additions to the church but the pastor expects others to follow. I feel deeply in love with the congregation at Broadway Methodist Church, a devout and earnest people. They gave me an appreciation that was a real stimulation. May the Lord bless them.

Many pastors of Bowling Green and adjoining towns, attended the services. Dr. Paul Powell, pastor of State Street Methodist Church, was frequently in the congregation and many of his people worshipped with us. Our beloved Brother Piercy, pastor at Scottsville, and a number of his people, were with us, and a goodly number from Glasgow. I am especially obligated to Dr. B. W. Napier, presiding elder of the Bowling Green district, who resides in Bowling Green. He attended our services day and night, and his sympathy and prayers were an inspiration. In the long years of my evangelistic work I have not had a presiding elder to give me a more cordial welcome and more helpful sympathy in the deliverance of my message. He is much beloved by his district, believes in revivals, preaches with power, and urges the importance of saving the lost. May God continue to bless him abundantly.

The church was crowded with people. The day congregations were unusually large and in the evening many chairs were used, and people of various denominations seemed to enjoy the services. Quite a number suggested that I return and get a large tent and remain longer for an extended revival effort. It was a real joy to be in dear old Kentucky

(Continued on page 8)



# TRUTH FOR PERILOUS TIMES

Rev. G. W. Ridout, Corresponding Editor

## I.



I was spending a few days in one of the big cities of Michigan; between my own services on the Sunday I went to hear a great preacher, a man who never went to college or seminary; in fact, he graduated from prison where he spent years for his crimes as a bandit and hold-up man. Strange that it was in prison he got converted, not through any services there, or Christian workers, but through some one sending him a New Testament which he read and became convicted of sin; a colored prisoner told him the way of salvation and he was converted in his cell; then he read the Bible till he became saturated with it. I have seldom heard a preacher who can quote Scripture as he does; he pours it out like a stream. He preached to a thousand people when I heard him, and his sermon was perfect—the setting, the outline, the homiletics, the theology. He preached on fire—the fire of the Holy Ghost; the after meetings had about forty inquirers.

On Monday morning I dropped into the Preachers' Meeting where speaker was a well known preacher who has traveled much. He gave the story of Russia and Stalin, the imperious dictator and communist. The preacher before a body of about one hundred preachers, told of Russia and its progress, and finished in a way that would have suited any Communist or Socialist. He urged that a new *theism* is needed, that which shows that every man is a child of God. It seems odd that we should call a man a child of God when he is possessed of the devil. As for Communism, it is obvious to all that its program is absolutely atheistic; it knows neither God nor devil, therefore, is a law unto itself. The speaker wound up by telling of an Institute that his church was putting on when the main speakers would be some of the outstanding *modernists* and *Jews* of New York. It was to be a great affair!

Do you get the contrast? A converted criminal, filled with the Holy Ghost, preaching on fire to a thousand people, and a Preachers' Meeting listening to an old story about Russia, drinking in socialistic, communistic, modernistic thought without a word of protest. That group of preachers not being able to get enough people interested in the gospel to hold a Sunday night service; many of them preach once on Sunday and cannot maintain a weekly prayer meeting. Is it any wonder people are asking, "What's the matter with the church?" I think two-thirds of the trouble may be traced to the preaching of a do-nothing gospel.

## II.

A large percent of the Protestant ministers in America have been wrongly educated; they have attended schools where they have been given an intellectual twist that renders them incapable of being sound gospel preachers; their theology is bloodless and sapless, and devoid of the supernatural. Many of them will preach for years without any fruitage in souls, unless they get a new religious experience.

## III.

It is a terrifically perilous thing for the Church, preachers or teachers to countenance Communism. It was, from its beginning, satanic. Communism says: "We must let our

fancy play, not only in advocacy of the *new* but in dynamiting the *old*. Spray the intimidated with bullets, burn, slaughter, wreck. If one is old, kill him; use the skull for ash trays. We will thunder throughout the world, the old gods are falling down and we will dig the graves for the new! Detroit, Cleveland, Pittsburgh, New York, the Soviet flag will wave over every sky-scraper!"

Gladstone said of the American Constitution, that it is "the noblest work ever struck off at a given time by the mind and purpose of man." Series infractions of the Constitution have been made, and the aim of the atheist, anarchist and communist is to destroy it and wipe Church, Bible, Gospel and God off the map.

## IV.

This *Social gospel* business is getting us nowhere. Truly did President Patton, of Princeton University, say many years ago: "You may as well try to vaccinate the social order as to try to Christianize it." Dr. George Jackson, of England, preached from 1 Peter 3:19—"He went and preached unto the spirits in prison." The preacher said, "The interpretation of these words evaded the wisest minds. When Christ went to the spirits in prison, who these spirits were is unknown; but one thing is certain. The writer of the words believed that, wherever and whenever Christ exercised his power, it was always a power to save. Paul saw Christ in this light always, because he saw him through the medium of his own experience of his saving grace. This transformation of Paul, and the redeeming ministry he exercised wherever he went, was a fact that faced the writer of these obscure words. That fact is the truest interpretation of the inner faith these words embody. Christ could and Christ still can reach and release prisoners of sin and death wherever found. The modern attitude to this fact is one of increasing impatience. The social emphasis has come in to our thinking, and now men turn from the salvation of the individual to the redemption of the community. We save John Jones by refashioning his environment. But what is to happen to John Jones while you are tampering with his surroundings? You may lose the man while being busy with his hours of labor and rate of wages. Society is to be saved as Christ reaches the prisoner in bondage to sin."

We need to emphasize most emphatically that it is transformed men and women who only can transform society. This was as Wesley understood, General Booth, Moody, and all God's chosen instruments in other periods.

## V.

John Henry Green, in his History of the English People, writing of the Wesleyan Revival and its effects upon the 18th century, said: "In the nation at large appeared a new moral enthusiasm which, rigid and pedantic as it often seemed, was still healthy in its social tone, and whose power was seen in disappearance of profligacy among the upper classes, and the foulness which had infected literature since the Restoration. A yet nobler results of the religious revival was the steady attempt to remedy the guilt, ignorance, physical suffering, social degradation of the profligate and the poor." It was not till the Wesleyan impulse had done its work that the philanthropic movement began." The "Wesleyan impulse" that Green writes about, began at the conversion of John and Charles Wesley, and the Pentecost that came upon them at Fethers Lane. It was a Revival of Religion that saved and cleansed the 18th

century. The social change came after the spiritual.

## VI.

Some very wild adventures are made by some leaders in religious education. In one of the conference areas the leader in religious education has had a Jew, a Unitarian, a Universalist and a Communist on the program of some of his institutes! Of course, a protest was made. One outstanding minister who preaches to thousands, the gospel of salvation, took issue with this Modernist and protested that none of his Sunday school teachers would have anything to do with his program and would not attend any of his gatherings. This fearless preacher wrote his protest to the Religious Education man and he was invited to debate upon the subject. Of course, the challenge was not accepted. Modernists, as a rule, do not attend many meetings, except those which go their way, and where they will be in the majority. They do not like to be contradicted or opposed.

## VII.

Let us put over against the type of preachers who are "asleep at the switch," and who, by their do-nothing attitude, are letting things go to the world, the flesh, and the devil, that mighty layman, Moody, the great evangelist, who went after sin and the devil with a burning soul and mighty gospel. What was the secret of his marvelous power by which he moved the British and American world for God? It was during the Glasgow meetings that Mr. Moody told how he discovered the secret of power. He says: "I remember two holy women who used to come to my meetings. It was delightful to see them in the congregation. When I began to preach, I could tell by the expression on their faces that they were praying for me. At the close of the Sunday evening service they would say to me, 'We have been praying for you.'"

"I said, 'Why don't you pray for the people?'"

"They answered, 'You need power.'"

"I 'need power?' I said to myself; 'Why I thought I had power.' I had a large Sunday school and the largest congregation in Chicago. There were some conversions at the time. I was, in a sense, satisfied. But right along these two godly women kept praying for me, and their earnest talk about being 'anointed for special service' set me to thinking."

"I asked them to come and talk with me, and we got down on our knees. They poured out their hearts that I might receive the anointing from the Holy Spirit, and there came a great hunger into my soul. I did not know what it was. I began to pray as I never did before. I really felt that I did not want to live, if I could not have this power for service. The hunger increased. I was praying all the time that God would fill me with his Holy Spirit."

"Well, one day in the city of New York—oh, what a day! I cannot describe it; I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say that God revealed himself to me, and I had such an experience of his love that I asked him to stay his hand. I went to preaching again. The sermons were not different; I did not present any new truths; and yet hundreds were converted. I would not now be placed back where I was before that blessed experience if you gave me all Glasgow—it would be as the small dust of the balance."



# EXPERIENCES OF A CIRCUIT RIDER

E. Hampton Barnett



HE minister will never know his work, fully, until he stands by the side of a friend who is passing away. The minister and the nurse remain long after the doctor has gone.

We were holding a union revival in Kentucky, including two Methodist churches and a Christian Church, when we were called to stand beside the bed of one of the Methodist preachers as he took his departure for the eternal day. Our modern life calls for modern deaths. Thousands pass away unnoticed, unsung, and with little attention.

When the crisis came the Circuit Rider and his companion journeyed to the bedside of one of God's saints. When we arrived at the hospital he was fast sinking. This was not the first night of waiting beside a passing friend, but it was somewhat of a different experience. At three in the morning, into the dying man's silent room went the Circuit Rider. His greeting came with clear understanding. He seemed to be in a sort of fear, and said for me to remain with him. This I did, holding one of his hands while my friend held the other. This three o'clock hour seemed to settle all that was earthly for him. The Circuit Rider remembered some little pastoral differences, when he came into the study and we had some disagreement. It was settled that morning. We kneeled side by side in the presence of God and had our prayer of reconciliation. I shall never forget that hour. He, the fine young Methodist preacher of the First Church, I, the preacher of our leading church in the city; but we were praying for brotherly understanding. His prayer was so convincing, his power was so fine, his brotherly love was so uplifting that we parted loving each other as perhaps, did Jonathan and David. Never again did any misunderstanding come between us; we were friends until death parted us, and somehow, I believe we are still spiritual friends.

We do not know what we miss by failing to take our troubles to God in prayer. I would not have wiped out of my experience the hour of that morning in prayer for many other experiences. It was glorious. God was in the midst of it, and all was well. Hatred, jealousy, selfishness and prejudice can mar the peace of any soul if we permit it to go on without a settlement. The best of us will misjudge and hurt feelings, but there is a way to settle it all, and that way is *together with God*.

As the sun began to come over the distant ridge and lift the fog from the valley, the soul of my ministerial friend was rapidly departing toward the realm of endless day. His passing was triumphant. As long as he was conscious, his great soul repeated verse after verse of scripture, climaxing it with, "Peace on earth, good will toward men." This he would say with a wave of his hand and a smile on his face. His eyes began to slowly set and close peacefully, his lips to grow silent, but as his poor, lisping, stammering, tongue continued to entone the scripture, smiles, as from the other world, seemed to breathe his face. It was the passing of a triumphant saint and faithful Methodist preacher who had done his work, and done it well. There was something glorious about his going. It helped to take away some of the hangover of fear that the Circuit Rider used to have. It showed God, in the end, bearing the burdens of his children. The sun came up, and he was gone out to his departed congregations who had long been waiting for him. He was keeping his appointment.

Here was a preacher who gave his life for the redemption of his people. Truly he could say, "I bear in my body the marks of the

Lord Jesus." The congregation will never forget the last night he preached. When his sermon was finished, he marched silently to the altar, kneeled, with the simple dismissal of the congregation, without singing. I joined him at the altar. I did not know why at that time, but I know now. The congregation filed out silently with sealed lips. When they had gone, we arose from the altar, went into the study and he said I would most likely have to do the preaching the following night.

Down in the bosom of Old Kentucky he rests from his labors, but his spirit lives on in the minds of hundreds of people who knew him as a true shepherd.

We have about dropped out of our modern lives the sacredness of the passing of our people. Out they go, and the world little remembers their lives in its busy rush for things material. We need a greater reverence for the dead. We need not carry a funeral to the extremes either way, but our modern way of funerals has taken something out of our Christian spirit we should have preserved. Not two hours ago I conducted a funeral. The undertaker came in to talk about it. He said he had taught the preachers to cut down their message. I wondered when the undertaker had been commissioned to teach the preacher to cut down his message. This is a time for a vital message of Christian hope. There is nothing more disgusting than a professional funeral preacher who seeks out the deceased and buries them far and near, telling the same stories, and putting up a superficial, sympathetic attitude in order to gain patronage among the dead. This kind of practice, though it can be found in many communities, is not the highest type of Christian helpfulness; neither is it a time for the minister to preach his doctrine, but for the message of hope to be brought to a heartbroken family, when comfort is needed.

There is nothing that hurts more than a funeral of a poor, unfortunate person who has no friends to bear the body to its last resting place. Every preacher has some of this kind. A small wreath of wild flowers, faded, wilted, and worn, carried from far back and laid on the casket of a departed friend, comes as near breaking the heart of the Circuit Rider as anything connected with a funeral. Why can people not live worthy lives, and be laid to rest with the admiration of their friends? To see the broken-hearted family look into the face of the minister to say, "O, give us some hope," when they know there is no hope, is another heart-breaking thing. In these days of our turbulent life, with our stream of life out of its banks, and out of control of human life, the minister has the hardest task he ever faced to bring comfort, when there is no comfort, hope, when there is no hope, peace, when there is no peace. But there is a Christian message still ringing in our souls: "Whosoever liveth and believeth in him, shall never die."

## The Man On His Feet.

J. W. WELDON, D. D.

Lifted by the Light of centuries, he stands  
Upon his feet and loves his Brother-Man.  
The image of the Divine is in his face,  
And in his heart a concern for the world.  
Who made him alive to glory and honor,  
A soul that sings and forever hopes,  
Rational and joyous, a thought incarnate?  
Who fashioned and built his regal form?  
Whose was the hand that shaped his head?  
Whose breath awakened thought within  
his brain?

This is the man the Lord God made and gave  
To have dominion over land and sea,

To trace the stars and search the heavens for power,

To feel the passion of Eternity.

This is the dream He dreamed who shaped the suns,

And marked their ways upon the ancient deep.

Up through all the stars of heaven to their last orbit

There is no form more beautiful than his,  
More radiant with promise for the world's deep need,

More filled with signs and prospects for the soul,

More pack't with latent good to the universe.

What narrow margin between him and God!

Child of a loving Father, he understands  
Both Plato and the Pleiades.

He creates the marvelous symphonies of song,  
Welcomes dawn and loves the reddening rose.

Through his manly form, the Son of God looked;

Time's masterpiece is in his kingly step,  
Through his upward look, humanity re-deemed,

Fortified, sanctified and glorified,  
Cries loudly to the kingdoms of the world,  
A cry that is also a prayer.

O skeptics, deists, and atheists in all lands,

Surely this is the handiwork of God,

This earthly tabernacle, Spirit indwelt,

A little lower than the angels,

Endowed with immortality.

God gives the upward look and the light;

Sets the soul to music and to worship,

Guides his faltering footsteps,

Forgives his sins, and purifies his soul.

O skeptics, deists, and atheists in all lands,

How will the future reckon with this Man?

How answer his pathetic question in that hour

When you have proven God a myth?

How will it be with science and civilization,

With those who robbed him of his faith

and hope,

When nature "red in tooth and claw" claims its own

In that dreadful reign of terror?

## Kid Gloves or Bare Knuckles.

BY H. PHELPS GATES.

(Excerpts from a radio talk sponsored by The National Voice, and presented over several 50,000 watt stations.)

Benjamin Franklin once said, "The longer I live the more convincing proofs I see of this truth, that God governs in the affairs of man, and if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid?" We have been assured in the Bible that "except the Lord build the house, they labor in vain that build." Here is consolation for dry leaders who view conditions of today with a sense of discouragement and hopelessness. What Christian man or woman can say that the brewers and distillers are raising up their empire with the help of almighty God? Is the Lord helping the booze men to build up their temple of degradation, sin and sorrow?

No just cause ever dies. You may kill its advocates, you may drive them from power, but in the fulness of God's own time he raises up new advocates, new champions and new defenders. There is something about a great cause that grips the heart of man and links the cause to his very being. For every one who falls in its defense, a hundred spring to its rescue to carry aloft the torch of righteousness, nearer to the ultimate victory, ever nearer the gate of the eternal City.

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# THE LIQUOR QUESTION

(Excerpt from Episcopal Address of the General Conference of 1936, presented to the members of the Conference at Columbus, O., May 1, 1936. Signed by Thirty-eight Bishops of Methodist Episcopal Church.)

**S**INCE the closing of the last General Conference the Eighteenth Amendment has been repealed. Our voters, being desperately tried economically, were terribly tempted morally. Even though scarcely one-fourth of those entitled to the suffrage participated in the States' tests, we were defeated. The work of many years of unselfish sacrifice was apparently undone. Preceded by abundant promises of strict restraint, legalized liquor rushed back into the life of our people. It is with our country now, in frightful plenty. Its tempting bottles gleam in thousands of windows; its alluring advertisements glare at us from our newspapers and magazines and come into our homes over the radio; more and more its fashions and its odors allure the middle aged toward a false youth, and invite our young people to a false age. Those of us who lived in the period of the old-time saloon testify that the revived liquor trade has already outdone its former horrors. Bacchus is in our land again, erecting his altars and summoning our citizenship to an orgy of human sacrifices.

With certain groups of the American people it is still unprofitable to argue. The open saloon has made for them a closed mind. They are now smiling amid their delusions, endeavoring to persuade themselves that all is better, if not good; shutting their eyes to glaring infamies; and willing still to comfort their hearts with deluding testimony. But on all sides the disasters increase; the figures of intoxication are enlarged; the institutions for the cure of alcoholism build extensions for the treatment of drunken women; masculine shouting is accompanied in many cases by feminine shrieking; the temporary idiocy made by rum staggers along our streets; the records of automobile mishaps and fatalities lead the very journals that helped to re-instate the curse to carry on campaigns for the safety of our highways. Already since repeal there has been a startling increase of deaths caused by drunken drivers, until even thus soon enough extra blood has been shed to cover with crimson guilt the men who were responsible for the authorized return of the Demon. Many decline to witness the wreckage,—even as they offer the pitiable explanations of their cowardice; prophesy the better day which their regime can never bring; and stand tremblingly upon a platform of broken pledges.

We are not unmindful of the fact that our Church, with its partners in the temperance reform, has been caricatured and sometimes scorned in these recent years—because we have declined to bow the knee to Gambrinus. Amid an amazing reaction that often suggested moral insanity, we have refused to retreat from our historic position. With the rarest exceptions, our preachers have kept our banners aloft. Some of our members, particularly in the great centers, have been carried away as with a flood, yet the vast majorities of our members have kept faith with our views on total abstinence. If any of them wavered with reference to prohibition, they must now be convinced that the one evil spirit, cast out and walking through dry places, seeking rest, and finding none, has returned to the garnished house of our country, bringing with him seven other spirits more wicked than himself.

The reaction in our nation grows steadily. But the forces of inebriety will not easily surrender their iniquitous profits. Evidently we shall need to face a bitter contest. Years ago George C. Haddock fell in Sioux City as a

martyr in the dark night of assassination. Persecution has merely changed its weapons. Merciless propaganda has put us at a disadvantage. Our people have had a great chance for granite convictions,—especially in sections where the journalism of Sodom has held sway. The weaker ones among them have occasionally become the financial and spiritual victims of rum, while avoiding its physical perils. They have been in the Hotel business, in Drug Stores, in Restaurants, or in other lines related to the liquor trade. They have known the torment of compromise, trying to serve God and the very worst Mammon. Some of them are almost ashamed to go to Church lest consciences trained in our joyful Puritan régime shall smite them with sorrow. Others become angry with their pastors and raise the cry of "political preaching." We can scarcely overstate the possible spiritual tragedies in this field of compromise. It is pitiful to watch these souls dodging from one false refuge to another, loitering in the comradeship of the Philippian slave-masters, or of Judas Iscariot with the alluring money in his palm. Seeing this desertion of our standards by an occasional person, we may have been tempted to utter in warning, if not in edict, the words of Browning in "The Lost Leader":

"Blot out his name, then, record one lost soul more.  
One more task declined, one more foot-path untrod.  
One more devil's triumph and sorrow for angels,  
One more wrong to man, one more insult to God."

Let it be known to the world that our tests and rules have not changed. Doubtless, for a time, we may have to be patient with some of our misled people, while we pray that moral sanity may return to them and to our land. We cannot too strongly denounce those who, tempted by unclean revenues, frame mischief by a law; or build a city with blood; or rent quarters for the sale of liquors; or give their names to evil petitions; or participate voluntarily in the incomes of iniquity. We warn all such that they may start in their souls a decline that will end only with the final crash of destruction.

We now proclaim to our country and to the world the intent of the Methodist Episcopal Church to continue a relentless fight against the beverage liquor trade. The liquor traffic is inherently immoral. Legalizing it did not change its character. We reassert the slogans of our fathers' consciences and of our own:—

Total abstinence for the individual;  
Prohibition for the State.

We accept no unworthy discharge in this War. We desire our spiritual descendants to know that when our cause was most unpopular, we did not take the road of surrender. For the sake of Youth, for the sake of the Home, for the sake of the Church, for the sake of the State, we urge in strongest terms that our people and, in particular, our official members, keep absolutely clear of this destructive business.

## John Fletcher College.

The Commencement exercises of this college will be held in connection with the camp meeting. There will be a service at 10 A. M. Sunday, May 31, dedicating the Kletzing Foundation by which the indebtedness of the campus has been removed. Dr. John Paul will preach the baccalaureate Sunday afternoon, May 31, and Dr. Harold A. Lancaster. About 26 young people will receive the bachelor of Arts degree. The name John Fletcher will continue as the school's official name.

## The Ministry of The Spirit.

MRS. FREDERIC H. SENFT.



**T**HE 8th chapter of Romans most emphatically honors the work of the Holy Spirit in the Christian life. But long before we can be called by the name of Christ, the Spirit begins his work by bringing to us a conviction of sin, and making us to feel the need of a Savior. Then when we truly repent and turn to God for forgiveness, he brings the gracious and satisfying assurance of our acceptance with God. It is the Spirit alone who can give this knowledge. It is his work in our hearts, not a revelation to the intellect. It is not by our reasoning, but "by grace are ye saved, through faith." "The Spirit beareth witness with our spirit, that we are the children of God." This conscious certainty of salvation and adoption into the family of God, is only one of the many blessings brought by the Spirit's work.

After we are thus consciously born into the family of God there comes the conflict between the flesh, (the self life), and the Spirit, as shown in the seventh chapter of this precious book. But again the Spirit undertakes for us, and the conflict and unrest of the old life are superseded by the victory and rest of the new life in the Spirit. The condemnation, which was so tormenting, is now at an end. The law of the Spirit is in operation, and brings with it freedom and unity with the Christ of God, who through his death on the cross, brought us deliverance from the law of sin and death. The law, with all its requirements and ceremonies, gave no permanent freedom from sin. There was the constant battle between the flesh and the Spirit. Paul saw his right and privilege and took the Holy Spirit to overcome for him. The Spirit comes to exalt Jesus, and he came to destroy all works of the devil. Praise God for such a provision for a life of victory. The Spirit makes a clean separation, as Spirit and flesh have no meeting ground. "They that are in the flesh cannot please God." "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." We are taught that we are dead, and our life is hid with Christ in God, but to make it real experience the Spirit must come to our aid. He knows just how to discover the flesh, and how to put it to death. A minister once said: "The devil leaves us sometimes; the world we can leave, but the flesh is always hanging around." But even this is provided for, as by the Spirit we can mortify the deeds of the body; have the desires of the flesh, (self life), crucified, and live a holy and victorious life; then have an abundant entrance into the everlasting Kingdom.

The work of the Spirit in the Christian life is varied and most necessary; we cannot even understand and get life from the Word of God without the illumination given by the Spirit. The letter killeth, but the Spirit maketh alive. How often he has made the very words of Scripture glow with life and power as we have trusted him to speak to us.

The Spirit leads the life indwelt by him. It is one of the proofs of sonship. "As many as are led by the Spirit of God, they are the sons of God." (8:14). This privilege is ever a sign of true relations with God. The true sons of God are those who live the Spirit-filled life and have Christ enthroned in their hearts. They surrendered the "old man" to death, and Jesus is now in control. There is a great difference between the "sons" and the "babes" of 1 Cor. 3:1-3. It is to the Spirit

(Continued on page 5, col. 2)



## Union With God.

BY LETTICE A. KING.



HE thirst for God! Might we not well question ourselves as to the measure in which we personally experience this as to whether we can say with David, "My soul followeth hard after thee?" or, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God?" Dr. Geo. Watson speaks of the "desire for God himself" as "the crown of our spiritual possibilities." The initial desire for the pardon of sin, the further desire for holiness, these are but meant to lead us by sweet degree into the final hunger after God himself. Justification and sanctification, untold joys though they be, are not enough to satisfy our deepest aspirations; there is more for us. "And not only so," exults St. Paul, "but we also joy in God." (Romans 5:11).

"God only is the creature's home;  
Though rough and straight the road,  
Yet nothing less can satisfy  
The soul that longs for God."

"O that I might repose on thee!" cries St. Augustine. "O that thou wouldst enter into my heart and inebriate it, that I may forget my ills and embrace thee, my sole good!"

Christina Rossetti very beautifully says:

"There is a love that fills desire,  
And can our love requite;  
Like fire it draws our lesser fire,  
Like lesser light our light.

"For it we agonize in strife,  
We yearn, we famish thus.  
Lo, in the far-off land of life  
Doth it not yearn for us?"

The divine "Lover of men," as the Moravian liturgy so beautifully calls him, exerts an irresistible magnetic attraction for the aspiring soul. It is he who, himself hungering after us, breaks our bonds that we may rush to him. To quote Faber again: "He died for desire of us,—marvelous thought!"

One of the alternative readings of James 5:5 is, "The spirit that he made to dwell in us he yearneth for, even unto jealous envying. (R.V.) Dr. Alexander Whyte, in his book *Bunyan Characters*, speaks of "the literature of a deeper spiritual age." What a blessed day dawns for us in the spiritual life when we first begin to make acquaintance with the teachings and experiences of the old mystics, and learn that, as one has expressed it, "There is a passing from the outer to the inner, and from the inner to the inmost." Reader, if you have tasted of these heavenly waters, drink on, drink deep. Be avid for such literature. Be willing to sacrifice for its sake your reading of what is ephemeral and amusing. In a recent number of the *Overseas Magazine* a writer makes the trenchant remark, "We have the Bible and Shakespeare on our shelves, and we read the *Daily Trash*." Emerson says, "Society wishes to be amused. I do not wish to be amused. I wish that life should not be cheap, but sacred." Let us forego our munching of sweetmeats, and preserve our appetite for solid food.

Tersteegen has a very beautiful hymn on union with God. I quote these stanzas:

"Allured into the desert  
With God alone, apart,  
There spirit meeteth spirit,  
There answereth heart to heart.

"And if there be a weight upon my breast,  
Some vague impression of the day foregone,  
Scarce knowing what it is, I fly to Thee,  
And lay it down.

"Or, if it be the heaviest that comes,  
In token of anticipated ill,

My spirit takes no heed of what it is,  
Since 'tis Thy will.

"More peaceful than the silence of the night,  
More tranquil than the stillness of that hour,  
More blest than anything, my bosom lies  
Beneath Thy power.

"For what is there on Earth that I desire  
Of all that it can give, or take from me,  
Or whom in Heaven doth my spirit seek,  
O God, but Thee?"

But we must guard against resting contentedly in the mere intellectual and emotional enjoyment of spiritual reading, prayer, etc. There is a danger of mistaking stirred emotions and fervent aspirations for *real progress Godward*. The truth that runs through all spiritual teaching and experience is: "No progress without pain." The price of progress is revealed little by little to the soul that is willing to pay. But there are souls that spend their whole lives without advancing at more than a snail's pace" toward union with God. It costs too much.

"Far, far on that untrodden shore  
God's secret place I find;  
Alone I pass the golden door,  
The dearest left behind.

"There God and I; none other.  
O, far from men to be;  
Nay, 'midst the strife and tumult,  
Still, Lord, alone with Thee.

"Still folded close upon Thy Breast,  
In field and mart and street,  
Untroubled in that perfect rest,  
That isolation sweet.

"O God, Thou art far other  
Than men have dreamed or taught;  
Unspoken in all language,  
Unpictured in all thought.

"Thou, God, art God; he only learns  
What that great Name must be,  
Whose secret heart within him burns  
Because he walks with Thee."

And here is a gem I found years ago:

"In the deep stillness of the voiceless night,  
When, chased by airy dreams the slumbers flee,

Whom in the darkness doth my spirit seek,  
O God, but Thee?"

### Short Prayers.

Wesley spoke of "ejaculatory prayers," or short sentence prayers. Here is my shortest and yet most comprehensive one. "O God, have mercy upon me; rebuke Satan and cause me to do the thing that will bring the most glory to thee and the most good to humanity, I ask in Jesus' name, Amen." When I pray thus in the Spirit, I feel fortified against every attack of Satan and plot of wicked men.

Yours to be at my best for God,

E. E. SHELHAMER.

(Continued from page 4)

we are to look for guidance and sure leading. His leading is ever in freedom, not by constraint. "When he putteth forth his sheep, he goeth before them." (Jno. 10:4). How gently but surely he makes his way known when his child is willing to follow. His voice becomes familiar and is understood by his trusting child.

The Spirit helps us in our weakness. "He helpeth our infirmities." Without him we can do nothing. We have to be brought to the consciousness of our utter inability to do or be anything that pleases him, for it is the weak, the strengthless that appeals to him for aid. It is in our weakness that his strength is made perfect. "To them that have no might he increaseth strength." We have here suggested, a Creator. He creates, then adds to it. There was no "might," yet he "increaseth." Paul said: "When I am weak, then am I strong." God is ever given

as our strength. "Let the weak say, 'I am strong.'"

Another work of the Spirit as shown in this chapter, is to quicken our mortal bodies. "If the Spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal (death doomed) bodies by his Spirit that dwelleth in you." (8:11). To those who know this glorious truth it is indeed wonderful. It hinges on the fact of the Spirit's indwelling. Stupendous thought, marvelous work. To think that the very same Spirit who brought our Lord from the dead will give life to these redeemed bodies. "According to your faith be it unto you." Even dwelling upon this thought with our minds brings physical blessing. Do not let us put off this privilege, purchased for us on Calvary, to a future dispensation, as not a few are doing. There will be no need of it then, for the inhabitants shall not say—"I am sick." (Isa. 33:24). This is the Spirit's work; this is the Spirit's dispensation.

Finally, one precious work is to pray for and through us. "We know not what we should pray for as we ought: but the Spirit himself maketh intercession for us with groanings which cannot be uttered." (8:26). In Jude we are admonished to pray in the Holy Ghost. It is the cry of the Spirit to which God is hearkening. He is pictured as bending low to catch the prayer of his own, for their cry is but that of the Spirit within.

The prayers of the Spirit are often a wordless cry, too deep for expressed, audible words; but he that searcheth the hearts knoweth the mind of the Spirit. He is "the Spirit of grace and supplication." As one writer has said: "Jesus Christ wrought many mighty works without any sign of effort. There was in his marvelous works the ease of omnipotence, but of his prayers it is said, 'He offered up prayers and supplications with strong crying and tears.' There was no strain in healing diseases, raising the dead, stilling the tempest, but in prayer there was agony and the sweat of blood. All who have shared his intercession have found it a travail of anguish."

Shall we not yield more and more to the blessed working of the Holy Spirit within us, and thus prove ever more fully what he has provided for us in giving us the precious Paraclete—the 'Along-side One.'

"Holy Spirit, all divine,  
Dwell within this heart of mine;  
Cast down every idol-throne,  
Reign supreme—and reign alone."

"Give me the strength of the steadfast hills,"  
O God of the vast unknown;  
Hold Thou my hand as the wonder thrills  
From the Glory upon the throne.  
The Mighty One in His sovereign power  
Holds the deep blue sea in His hand,  
Takes up the Isles as a little thing,  
And the ocean binds with sand.

He is still the same when my need is great,  
And I cry as His glory thrills;  
"Give me the heights of the starlit skies;  
And the strength of the steadfast hills."  
Bow down, O God, Thy listening ear  
Still nearer Thy loving heart,  
Till my soul is entwined in Thy wondrous love

And of Thee I have formed a part.  
O speak to the wind as it sweeps from Heaven,

And my being with rapture fills;  
Give me the sunshine that floods the spheres  
And the strength of the steadfast hills.

BESSIE LEE-COWIE.

Procrastination is the thief of time;  
Year after year it steals till all are fled,  
And to the mercies of a moment leaves  
The vast concern of an eternal time.

—Anon.





# ASBURY ALUMNI PAGE



Containing contributions from Trustees, Faculty, Alumni, and students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

## An Ill Wind.


EARL P. BARKER, Professor of Religion,  
Asbury College.



THE old proverb which contains these words is too familiar to need repeating. Let us see if there might be a spiritual application. Romans 8:28, "All things work together for good," is a declaration, not that all things are good, but that God has a way of causing all things, of whatever nature, to bring about good to those who love him. Joseph in Egypt did not praise his brothers and tell them how good they had been in selling him through jealousy; he said, "Ye thought evil against me; but God meant it unto good." We might take the attitude, then, that we need not praise every person or thing from which we derive some good. Likewise, we need not feel it impossible to derive any good from that which we cannot praise. In other words, God can take the spiritual "ill wind" and make them blow us good.

Let us think for a moment of modernism and its Christ. It is a well-known fact that modernists refuse to admit that they are shut up to two alternatives in their view of the person of Christ. We as evangelicals realize that we must believe him either the supernaturally incarnated Son, or merely a Hebrew lad with a shadow over his parentage. If we believed the latter, we would discard the entire account of his life as unbelievable, but not so modernism. It contends for his natural, and even shameful birth, then believes that he could, for exalted purposes, announce high moral and social standards and claim divinity to give force to his teaching. In other words, they believe in a Christ who could willingly deceive and falsify in order to bring about desired ends. Believing in such a Christ, they imitate him. They are glad to hide their meaning, or to allow a false impression, if thus they can attain their purposes. I have heard them tell with great satisfaction how an orthodox word or phrase, included here and there in a sermon, will hold the good will of the conservatives, while the deadly work of destroying faith is going on. But we believe in a Christ who is holy, trustworthy, truthful and pure. Let us who so believe imitate him in these high qualities far more assiduously than modernism imitates its false Christ. Let their unworthy imitation be a challenge to us.

In the realm of religious education, modernism takes the attitude that it is possible to train a person in infancy, childhood and youth in such a way that he will grow up a Christian, and never need a cataclysmic experience of conversion. We, on the other hand, stand immovably on the pronouncement of eternal truth, "Ye must be born again," and "All have sinned and come short of the glory of God." But too often we neglect our opportunity to "train up a child in the way he should go." We wait for him to come into his teens, when, we hope, some evangelistic service will result in his conviction and conversion. Perhaps we try to teach him honesty, thoughtfulness, industry, helpfulness, but forget to present to him in his tender years a loving, suffering Savior, so that he can grow up with that conception of God, rather than of one who watches his every move for a pretext to punish. This latter idea he will quickly enough receive if his religious education is left to those with whom he plays and works. The only escape from



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the uneasiness and guilt which come to him as a result is to avow unbelief. A boy or girl in the later teens, who has gone through this process, can be as hard and unresponsive to evangelism as one who has lived a long life of sin. The trouble is that modernism claims too much for education, and we as a rule claim too little. We hesitate to avail ourselves of the power of child training; if we would put it to the test, we should have a multitude of young people in our church in the next generation who were converted in their early childhood, at an age when the only theology required would be the knowledge that Jesus died for us, and forgives us when we feel condemned and ask him.

Modernism has not been willing to pay the price for personal salvation, and has accordingly found it easy to believe that there is no such thing. They espouse the "social gospel," many of them on the authority of Jesus himself, trying to feed the hungry, to care for the sick, to visit the imprisoned, to labor for the downtrodden, to bring an end of inter-racial and international prejudice, to end oppression and war: all this at the command of Jesus. But they overlook the fact that, according to the great commission, the apostles were first to "make disciples" of the people of every nation, then to "teach them all things" which Jesus had commanded. Evangelism with no desire to educate is an unbalanced program, a fact which is supported by the early history of our own country. That religious bodies were the founders of all the early institutions of learning, in the days when evangelism was at its best, is a significant fact. But evangelism without education has much more nearly achieved the command of Jesus than has education and uplift without evangelism. God will take many truly converted souls to heaven in their ignorance, to fellowship with them forever, but there will be no place for even one educated or uplifted soul who has missed the way of personal salvation.

An attitude frequently found in the writings of "social gospel" advocates is this: that no truly social person would be willing to accept a salvation which did not include his fellowmen. This is, supposedly, a "home-thrust" at the individualistic, personal type of salvation in which we believe, and which Paul meant when he said that the gospel is the "power of God unto salvation to everyone that believeth." They try to make it appear

selfish to accept the salvation of our souls from guilt here and eternal punishment hereafter, unless every person is likewise saved. If these people would live up to their belief on other lines of social endeavor, they would not be willing to eat unless everyone could eat, to accept a salary unless everyone could have a salary, to drive a car unless all could have cars, to wear nice clothes until nice clothes were provided for everyone, to enjoy a pastime or any form of recreation unless time, facilities and a physical condition to enjoy them were the possession of all. Nor would they accept the ministrations of a doctor unless all who were ill could be similarly attended, nor go to bed for a night of restful sleep while one was left who had only a board to lie upon.

But let us see if there is not a more vital implication for us in this attitude. Are we willing to catch the rope of salvation and be drawn out to safety, leaving others to perish who realize their need as well as we did? Or, are we willing to be saved and let others go on heedless of their danger? This was not true of the apostolic church; Paul said that he, having received the gospel, was a debtor to all men; he felt called to join the rescuing crew. But all too often it is true of the twentieth century church. We believe that God has saved us for eternal fellowship with himself, and he has. The question is whether there can be fellowship with One who so loved that he gave his only begotten Son, on the part of those who gladly receive his benefits, only to treasure them in selfish disregard for others who would have them if they could. While we are decrying the "social gospel" (and rightly so while it neglects the gospel of full salvation from sin, and is therefore no gospel at all), let us be sure that we at least measure up to its standards of unselfishness, whether its proponents do so or not. If we follow the teachings of Jesus, we will endeavor to "throw out the life-line" of personal salvation, and likewise do all in our power to relieve suffering and need; we will have a true gospel, plus a desire and a will to help in every possible way.

## REQUESTS FOR PRAYER

M. C.: "I have a son and daughter whom I greatly desire to be converted, and that they may use their talents for the Lord. Pray for them."

A Reader asks prayer for herself that she may be healed of catarrh, and that her family may be saved.

Pray for a talented brother who has lost out, spiritually, that he may be saved and used in the Lord's service.

An unknown party asks prayer that the will of the Lord may be done in a matter and his name glorified.

Pray that a young man and woman may be saved, and that the way may open for them to attend Asbury College.

Pray for the salvation of three brothers and their wives.

Pray for the salvation of a talented young woman, daughter of an evangelist.

Pray for a family to be sanctified, and that they may use their education and musical ability in the holiness work.

J. E. G.: "Will THE HERALD Family please to pray that I may be cured of a severe cold, and that my hearing may be restored."



## BUD ROBINSON'S LETTER.



HE National Association for the Promotion of Holiness met at the Bible School, Cincinnati, O., April 21st to 26th. We opened on Tuesday morning with Dr. Butler in the chair and our good secretary, Brother John Duryea, at the desk. Brother Duryea is a very fine secretary and lives on Long Island and belongs to Brother Paul Hill's church at New Rocky Way. Miss Millie Lawhead, our corresponding secretary, was also on the platform. All hands of us transacted lots of business in a week, laying plans for a forward march on the line of full salvation, not only in America but around the world. We had missionaries there from all parts of the globe. I thank the Lord that the Holiness Movement is taking on new life throughout the length and breadth of the world.

The preachers were the Rev. Joseph H. Smith, Rev. C. W. Ruth, Rev. Paul S. Rees, Dr. John Paul, Dr. Peter Wiseman from Canada, Dr. Z. T. Johnson from Wilmore, Rev. George E. Kline, and the writer. Brother Butler was re-elected President, Brother Duryea Secretary, Miss Millie Lawhead, Corresponding Secretary, and Brother Anderson Treasurer. Brother Paul Rees was re-elected First Vice-President, Dr. John Paul Second Vice-President, Rev. C. W. Ruth, Third Vice-President, Sister Iva Vennard Fourth Vice-President, Dr. Z. T. Johnson Fifth Vice-President, and Dr. Peter Wiseman, Sixth Vice-President. This make up the officers of the National for the next twelve months. We had people there from all parts of the United States.

The Assembly was beautifully entertained by Brother and Sister Standley of the Bible School. We had papers on various subjects. Some fine papers on education, foreign missions, home missions, and I think forty-two Holiness Colleges were represented. We had some fine papers on the outlook for holiness in the old churches from the pastor's viewpoint; and the outlook for holiness in the older churches from the layman's viewpoint. We had a most helpful paper read by Rev. Chas. A. Gibson, District Superintendent of the Ohio District. His paper was, "The Need and Place of the New Church in the Holiness Movement." This was one of the best papers on this subject that I have ever heard. Brother M. G. Standley brought a message on personal work and soul-winning.

Brother Standley has 465 unusually fine students. We had a number of fine altar services. I judge the largest altar service was on Sunday night when Dr. Z. T. Johnson brought the closing message. The music was in charge of Prof. Robert E. McNeil, his assistant at night being Prof. J. McKay Meighen.

Sunday was a busy day for some of us. As I hadn't been doing much I came on four times on Sunday, and got up Monday morning tired down but went on the air at seven; ate breakfast at 7:30 and then dictated until 9:45. Our pastor, Brother Haggard, from the Carthage Church, came by the Bible School to drive Brother George C. Wise and Old Bud to Akron, Ohio. Brother Haggard had just closed a fine revival with Brother Freddie Thomas and Brother Hilliard Vannard. Brother Vannard left on Monday for Detroit to be with Brother Neese for a couple of weeks.

We had a fine trip across the great state of Ohio. Brother Wilson, a fine Nazarene boy, went to drive back with Brother Haggard to keep him company. We drove into Akron about 6:30 to Brother Charlie Hanks' Church. This was the big Monday night rally and they had 800 people in the church by 6:30. I preached from 6:45 to 7:45; they put out the 800 and marched in 800 more. I

preached to the last crowd from 8 to 9.

Tuesday morning was the opening of the women's great Missionary Rally, which ran in full tide all day. At 6:45 it was up to Old Bud to face a crowd of two thousand; many hands were raised for prayer. At 8 o'clock Dr. R. T. Williams brought a great message, with 16 at the altar. Brother C. Warren Jones has the largest Assembly now in the connection. They are entitled to 15 ministerial and 15 lay delegates to the General Assembly.

Brother George Wise and Old Bud were entertained in the home of Brother and Sister Neeley; they also entertained Brother and Sister Littrell. Just before midnight Brother Neeley drove us to the station, just before our train pulled out at midnight. Brother Holland Lundon and Otho Schwab drove in from Arkansas, and Prof. Lundon and the boys drove to the depot to see us off. We said good-bye, boarded the train and took the advice of the great Horace Greeley in his famous editorial of two generations ago. "Young man, go West."

Leaving Akron at midnight Tuesday we pulled into Pasadena May 1.

In love,

UNCLE BUD.

### Christ Today.

LESTER WEAVER.

There are always evil-minded people who are ready to interpret every phenomenon in the terms of their own evil natures. There were wicked men and women at Jerusalem on the day of Pentecost who, when they heard the Apostles speak miraculously in the languages of the different Jews of the dispersion gathered there from the ends of the earth, said: "These men are full of new wine." "But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

This is what the world needs today. Reforms have their place. Programs have their place. But all reforms and all programs must forever wait on the Pentecostal experience of Christ as present and living and reigning in the individuals of the community. People who have an experience of Christ as their Lord and Savior must flee to their knees. They must pray early and late for God to visit his people once again in mighty regenerating, renewing, sanctifying power. The Kingdom of God or the Communism of Marx must one come. Let's you and me rededicate ourselves just now to prayer and holiness of life to bring in the marvelous Kingdom of God. And remember that it must first come into individual human hearts. We are not ready now to organize for it. We must first agonize for it.

(Continued from page 3)

No just cause ever dies and no evil cause ever lives in perpetuity. The sepulchre of the centuries is filled with the bones and ashes of forgotten evils that man has discarded in his steady heavenward climb. In the long

fight that stretches through the centuries, God's arm will ever be strongest.

The time has come for us to take off our kid gloves in dealing with this age-old problem. The next and final battle against the liquor traffic is going to be a battle of *bare knuckles* and we must get over the idea that we can use passive, indifferent, namby-pamby, white-livered methods.

We have Bible authority for discarding our kid gloves and using bare knuckles in this fight. In Deuteronomy we read that God commanded the children of Israel to "break down the altars and burn the graven images." In the book of Numbers the Lord commanded: "If you do not drive them out, they shall be thorns in your side." "The idolator shall be stoned with stones till he die," we read in another place in the Bible.

"What hast thou in thine hand?" the Lord asked Moses and Moses answered, "Nothing but a staff, Oh, God, with which I tend my flocks," and then God commanded Moses, "Take it and use it for me."

The mission of Jesus Christ was "to break every yoke and let the oppressed go free," we read in Isaiah. Upon two occasions, Jesus made a scourge of small cords and laid it upon the backs of wicked men who were doing unlawful things. The Master came into this world "to destroy the works of the devil." In Romans we read "The God of peace shall bruise Satan under your feet shortly."

Where evil is aggressive, it behooves Christian thinking America to be even more aggressive and to take whatever forceful compelling action is necessary. The Master used strong language in dealing with the evils of his time. He upbraided the cities wherein most of his mighty works were done because they repented not. "Woe unto thee Chorazin!" Jesus said, "Woe unto thee Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes."

Frequently, we hear it said that we should wait awhile and that the liquor traffic will destroy itself if we give it enough rope. Evil never was known to destroy its own kind. If the saloon and the unbridled reign of the liquor traffic is of the devil, the power that will destroy it must be an opposite power, the power of good, the power of God.

The Apostle Paul said, "I have planted. Apollos watered, but God gave the increase." Repealists may plan and calculate and spread their hellish business over the land but the ultimate outcome depends upon God. The booze traffic cannot permanently prosper without God's favor and approval.

### The Living Truth.

"Thy Word, almighty Lord,  
Where'er it enters in,  
Is sharper than a two-edged sword,  
To slay the man of sin."

The Bible is the word of God. The awful sublimity of this truth is strikingly exhibited in Rev. 19:13: "His name is called the Word of God." Here the Word is personified as Christ himself. Also John 1:1: "In the beginning was the Word, and the Word was with God, and the Word was God." "He that rejecteth me and receiveth not my Word, hath One that judgeth him, the Word that I have spoken, the same shall judge him at the last day." In many other passages is the Word of God thus personified, as identical with God himself. In relying upon it, efficacious influences ought to be expected as confidently as were healing influences from touching Christ when he was on earth; for in relying upon the Word, we in verity rely upon Christ, and touch him as truly as though his bodily presence was with us, and we were permitted to lean upon him.

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(Continued from page 1)

and with this genial, generous people. must say, however, that wherever I go, east and west, north and south, I find people eager for a saving gospel message, and with glad, earnest hearts, to bid the messenger of the Lord Godspeed in his work.

Bowling Green is a great college center. State College for the training of teachers is located there, a magnificent plant, with Dr. Cherry, President, a splendid faculty and an army of young people. I spoke in their auditorium to, perhaps, 2,000 students. They received my message enthusiastically.

Dr. Harmon's great Business College is located in Bowling Green, which is patronized by students from many states and some foreign countries. We found Prof. Arnold, a classmate of Stanley Jones at Asbury College, Dean of that school for a number of years. Dr. Harmon asked me speak to this school on Monday morning, but we closed our meeting Sunday and got up at 4 o'clock Monday. Wife had come down bringing a brother from Louisville, and we pulled out for Louisville at 4:30 and got home in time for a day's work in THE HERALD office.

Bowling Green, of some 20,000 population, is one of the most beautiful county seats in the state. During the year some 5,000 students in the two schools mentioned, are in that city and it is quite a center of trade, a gathering place for the people. I was entertained at the Helm Hotel, of which Mr. Lampkin is the genial proprietor who knows how to entertain his guests so they will desire to return. It is a beehive of comers and goers and a social center for the city. He and his hotel are known throughout the country for the cordial accommodation of his guests, the excellent bill of fare in his dining-room, and the courteous treatment of weary travelers who like to meet with a glad-hand grip.

H. C. MORRISON.

### A Most Interesting Book.

Christ and a Chinese Family, by Mr. Gilbert C. Nee, is the title of a book of real merit and genuine interest. It is written by a young Chinese gentleman who has spent some time in Asbury College and graduates this year. He is a man of fine mental gifts, an excellent student and a devout Christian.

In this book Mr. Nee gives a chapter on the religion of the Chinese people, a chapter on Christ and My Home, third chapter is Christ and My Mother, fourth, Christ and I, fifth, Christ and China. It is most instructive and a splendid witness for the religion of Jesus Christ and what it can do in a home and for an individual. It should have a wide reading. It is excellent print and contains 116 pages. This young man has worked diligently to defray his expenses in Asbury College, has won the appreciation of faculty and student body and deserves encouragement. The book, however, is well worth the price, apart from any desire to assist this worthy young man. It may be had of The Pentecostal Publishing Co., Louisville, Ky., price \$1.

Respectfully,

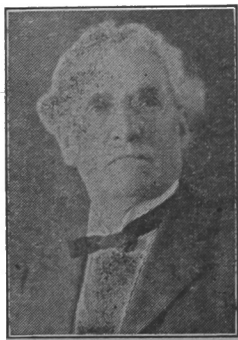
H. C. MORRISON.

## Monthly Sermon.

REV. H. C. MORRISON.

WHOLE-HEARTED SERVICE.

*"Whatsoever ye do, do it heartily, as to the Lord, and not unto men."* Col. 3:23.



This chapter, from which we select the text, contains an exceedingly rich vein in the gold mine of inspired truth. As we dig into it, we are profoundly impressed with the exceeding riches of God's grace and the simplicity and force of the writings of the inspired apostle, Paul.

The chapter opens with a striking exhortation and most reasonable appeal: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." He goes on to say, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

This appeal offers to the servants of Christ the highest incentive possible, to a consecrated life of holiness. It reckons us to be dead to sin, and assures us that we, too, shall appear with Christ when he comes in his glory.

The Apostle calls our attention to the breadth of love and harmony that exists among the children of the Kingdom of grace. That Kingdom exists among the children of God, only, those who are born of the Spirit, who have been begotten of the Spirit and brought into close and holy relationships with the blessed Trinity. In this wonderful Kingdom of grace, the distinctions which men make are entirely lost sight of. Here there is "neither Greek nor Jew, circumcision nor uncircumcision. Barbarian, Scythian, bond nor free; but Christ is all, and in all."

In view of this fact, the Apostle calls our attention to the importance of the greatest generosity and charity in this household of faith. He exhorts to humbleness, kindness, meekness, longsuffering; all of these graces are to be crowned with love. "Above all these things," says the Apostle, "put on charity, which is the bond of perfectness."

The Apostle becomes very practical in his exhortation to wives to be submissive to their husbands, husbands to love their wives, children to obey their parents, parents not to provoke their children, and servants to obey in all things their masters. He then crowns the whole with the text, "Whatsoever ye do, do it heartily, as to the Lord, and not unto men."

It seems to me it would be impossible for

the inspired writer to have covered more ground in these few words of the text. We are prone to do things from a selfish standpoint; to seek to please ourselves or to please others with a selfish motive. We are likely to work for money, to work for applause, to do things even diligently, and well, with a impure or selfish end in view. The Apostle exhorts us to do all things as unto the Lord. As a mason, I am to build a wall as if Jesus Christ had employed me. If I am a carpenter, I am to measure, and saw, and joint, and adjust, and nail, as if I were building a house for Christ. As a merchant, I must buy and sell, get gain, guard against extortioning, and deal with my customers with the understanding that Jesus is the head of the firm and I am working for him. This must extend to every phase of life and, working thus, while I build the wall, or the house, cultivate a crop, or buy and sell goods, I am building character. I am laying up stores in heaven for eternal enjoyment. Working thus for Jesus, I put enthusiasm, joy, honesty and industry into my labor, all the while I seek his approval and, of course, I am rendering good service to my fellowmen. If we thus labor, life and toil will have a marvelous charm, an inspiring interest, and there will spring up a blessed and holy communion with him for whom we are working and, in the end, no doubt, Jesus will say, "Well done, thou good and faithful servant."

This "doing things as unto the Lord" gives a new dignity and sacredness to the commonest pursuits and toils of every day life. It brings strength and courage along with the spirit of equity and square deal into all the professions—the practice of medicine, of law, the conduct of commercial affairs, the engagements in civic affairs. It gives one high standards, pure ideals and an adjustment to Christ and our fellowbeings which lifts us entirely out of the commonplace and adds infinite charm to the simplest, as well as to the greatest, tasks of life.

As Christians, we are in danger of coming to feel that a certain class of duties is sacred and ought to be discharged with peculiar care and reverence, and that there are other duties that are entirely secular and may be performed, not only with no thought of Christ, but with a looseness and indifference that do not measure up to the standards of Christian ethics. This is a mistake, and quite unfortunate if we should fall into this habit of thought and action. The Christian man and woman must not permit themselves to feel that the minister, the missionary, or others who are directly called of God to special and constant service, are the only ones who are under the call of God and special obligations to devote themselves with reverence and holy fear to his service. We must look upon every calling as sacred. The Christian physician, lawyer, author, architect, builder, blacksmith, miller, farmer, mechanic, traveling man, in whatsoever place or occupation, must feel that his place is a high place, that he is a servant of his fellows; that he is ministering to the needs of those about him, that there is a sense in which he is under as high obligations to live a consecrated life and render the best possible service as the minister or the missionary.

I think I have known many people who felt that the calling to the ministry was very sacred, that the called ought to answer promptly, separate themselves from all else, practice self-denial and live very holy lives. Without doubt, this is true, but is it not equally true that in every calling and occupation of every kind that is legitimate, into which a Christian may enter with a good conscience, that he or she is under high and holy obligation to live at their best and to do their best, not from a selfish standpoint, but as unto the Lord, his servants, gladly rendering assistance and help to their fellow-beings? I think I have known people, not a few of them, who were in a very beau-



tiful sense the ministers of the Lord in their fields, cultivating their crops; in their barnyards, caring for their herds; in their homes, walking before their families; on their engines, drawing their trains freighted with human life; in their shops, doing honest and careful work; on the road, selling goods to the trade and witnessing for Jesus. Such persons are living just as pure, consecrated lives, and serving with just as devout carefulness and joy as any man I have ever known in the pulpit proclaiming the Gospel. Whatever our employment, wherever our lot is cast, it is ours to be epistles read and known of all men, to be controlled and guided with a sense of high and holy obligation to feel by whomsoever employed, and whatever our task that, first of all, and most of all, whatsoever we do, must be done heartily, as unto the Lord.

May God so save us by the power of the Atonement, so fill and guide us with the Holy Ghost, that our lives may thus be consecrated, and all of our services rendered, our tasks performed, and our work done with the thought that the Lord Jesus is our employer, that his gracious eye is upon us; that in the simplest things performed with pure motive and unselfish desire, to help and bless our fellows, we have his approval and that he receives the service as rendered unto himself. If we can thus live, no doubt in the bye and bye we shall receive his gracious plaudit, "Well done, thou good and faithful servant. Enter thou into the joy of thy Lord."

*"Thy Speech Betrayeth Thee." Matt. 26:73.*  
Oh, that my tongue might so possess  
The accent of His tenderness  
That every word I breathed should bless.  
For those who mourn, a word of cheer;  
A word of hope for those who fear;  
And love to all men, far or near.  
Oh, that it might be said of me,  
"Surely thy speech betrayeth thee"  
As friend of Christ of Galilee.

—Thomas R. Robinson.

### Fidelity to Duty.

MRS. H. C. MORRISON.



HERE are some men who, though they may pass off the stage of action, live on in the deeds they have done, the lessons they have taught, and the holy influence for good they have left, like a trailing light, behind, to guide the feet of travelers from time to eternity in that way that leads to eternal rest and peace. Such was John Wesley's life. His work did not cease to exist when he left this world, but has gained in momentum as the years have come and gone.

I am giving our readers some of Wesley's sound philosophy of life, hoping thereby, to stir us up to more diligent service for the Master, and more faithfulness to the task that has been delegated to us. The following has encouched within it, some of the wholesome grains of sane advice and vital truth that made Wesley the spiritual light he was.

One of the essential marks of a Christian is "faithfulness," or fidelity to duty. Paul mentions it as one of the fruits of the Spirit. Let us see how Wesley's life stands this test.

One of Wesley's famous sayings was: "Consult duty, not events; we have nothing to do but to mind our duty." And he was ever consulting duty, regardless of criticism, reproach or persecution. When, as an act of courtesy, he consulted Bishop Butler before preaching at a certain place, the Bishop replied very sharply: "Well, sir, since you ask my advice, I will give it freely. You have no business here; you are not commissioned to preach in this diocese. Therefore

### JESUS PICTURED

Old Roman Letter Describes Man of Galilee  
Rome, March 11.—From the dust of more than 1900 years a studious modern Roman has rescued a pen-portrait of Jesus Christ. It was drawn in one of the letters Publius Lentulus, Roman Pro-Consul in Palestine, wrote to a friend in Italy.

"There has appeared here a man of strange virtue," Publius Lentulus wrote. "His disciples call him 'The Son of God.' He cures the sick and raises the dead to life. He is a very handsome man and worthy of all our attention. His hair is blond and covers his shoulders in separate curls and is parted in the middle, after the fashion of the people of Nazareth. His forehead is smooth and serene, his countenance pink, nose well formed; his beard, the same color as his hair, is parted in the middle.

"In his gaze is an expression of wisdom and openness; his eyes are blue and amiable. His observations are expressed with liveliness, although he always remains calm. Nobody ever has seen him to laugh; but he often weeps."

I advise you to go hence." Wesley replied, "My lord, my business on earth is to do what good I can. Wherever, therefore, I think I can do most good, there must I stay, so long as I think so. At present, I think I can do most good here; therefore here I stay." Writing to his brother Charles concerning this incident, he says: "My answer to them which trouble me is this: God commands me to do good unto all men; to instruct the ignorant, reform the wicked, confirm the virtuous. Man commands me not to do this in another's parish; that is, in effect, not to do it at all. If it be just to obey men rather than God, judge ye. But what if a Bishop forbids it? God being my helper I will obey him still; and if I suffer for it, his will be done."

When so much of the world was perishing for the Gospel he would allow no man to narrow his field of labor. "I look upon all the world as my parish, thus far, I mean: that in whatever part of it I am, I judge it meet, right, and my bounden duty to declare unto all that are willing to hear the tidings of salvation. This is the work to which I know God has called me, and sure I am that his blessing attends."

He practiced the sentiments of these lines and enjoined them upon others: "Do all the good you can, by all the means you can, to all the persons you can, in all the places you can, as long as ever you can." "It signifies but little where we are," he would say, "so we are but fully employed for our good Master." Too many persons are controlled by their emotions, and walk by feeling rather than by faith. With Wesley it was always a question of duty and right motives, rather than exultant feelings. "I see abundantly more than I feel," he would say. And when he saw the path of duty, he invariably walked therein.

He did not seek positions of honor, and responsibility, but when they were thrust upon him he did not shirk his duty. When accused of exercising too much power in the government of the Methodist societies, he denied the charge, and added: "I did not seek any part of it. But when it was come unawares, not daring to bury that talent, I used it to the best of my judgment. Yet I never was fond of it. I always did, and do now, bear it as my burden, the burden which God lays upon me; and, therefore, I dare not lay it down."

He was once asked by a lady, "Suppose that you knew you were to die at twelve o'clock tomorrow night, how would you spend the intervening time?" "How madam?" he replied; "why just as I intend to spend it now. I should preach this night at Gloucester, and again at five tomorrow morning. After that I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, con-

verse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory." Those who have studied the life of this faithful servant of God, and observed how carefully he planned all his work and how conscientiously he discharged every duty, will not be inclined to regard this answer as presumption or fanaticism.

Men of versatile gifts are often drawn away from the path of duty because their talents enable them to succeed in other fields of labor, but nothing could swerve Wesley from the strict path of duty. Fitchett says: "He could have discussed criticism with Pope, politics with Swift, literature with Dr. Johnson, or philosophy with Berkley, on equal terms—but for one circumstance. He had better things to do! Dr. Johnson, himself a glutton in talk, complained to Patty Wesley of her brother: 'I hate to meet John Wesley,' he said. 'The dog enchants you with his conversation, and then breaks away to go and visit some old woman.' But for Wesley the old woman represented duty. She was an immortal spirit, as precious in the sight of God as Dr. Johnson himself. If Christ valued her enough to die for her, then, as Wesley's conscience told him, he might well value her enough to sacrifice ease that he might go and comfort her."

His fidelity to duty is well described in these words: "Wesley never wearied, never faltered, never doubted, never turned aside. His comrades lagged behind him; his friends forsook him; a world of angry controversy eddied about his name and character. None of these things affected Wesley. The clear flame of his zeal burned long, burned undimmed, burned still, when even the fire of life turned to ashes."

### FREE!

We have a booklet of 16 pages which carries such a wonderful message that is so much needed just now, we want to send you a copy free, with the hope that after you have read it you will be so impressed with the sad reality of this interesting story you will want to circulate some of them. Drop us a card today saying send me the free booklet at once. Address THE HERALD Office.

*"I see the heavens opened, and the Son of man standing on the right hand of God."*

This vision was given at a time of direct extremity. Never was noble quarry hemmed in by baying hounds in greater peril than Stephen at this hour. There he stood alone and helpless, facing the great council of his nation, without a human voice or hand raised on his behalf. His life was not worth a moment's purchase. And then the heavenly vision dawned, and Stephen exclaimed, "Behold I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord." Was he not in extremity? If you are faithful witnesses, you cannot hope to escape the stones. That is the last resource of the enemy. If he cannot refute you, he has a much shorter method; he will stone you. Oh, if you had but known it, when earth seemed to be closing upon you, heaven was about to open, and you would have learnt more of Christ in that hour than in many days of ease. You would have gone in the strength of that meat all your days. You lost the chance he gave you of witnessing for him, and you lost the reward destined for the faithful servant. It was a time of direct extremity: but "man's extremity is God's opportunity." It is when earth can do nothing for you that Christ can do everything. It was then that Stephen saw the risen Lord!—  
Rev. E. W. Moore, M.A.

Putting off a reform means never to do it.



## OUR BOYS AND GIRLS

### BEHIND THESE DOORS!

Katharine P. Kraige.

As I walked out of my front door and down the wide, sun-drenched avenue that early Sabbath morning last spring I, somehow, found my eyes straying to each door that I passed. Some were wide and friendly—others small, dark and gloomy.

A simple white-painted door in a small clap-boarded house caught my attention. As I walked slowly past the house I thought about that door and vividly visualized the life behind the little friendly door which opened graciously to the friends of the young married couple within. You know I had met the young Mrs. Lusifer and her handsome husband some months before, and I adored their curly-haired baby. I could see the young wife in her soiled smock and the handsome husband in his robe as they hurried, softly, about the kitchen preparing breakfast; and talked in low tones to keep from waking the beautiful golden-haired baby in the nursery above.

I could plainly hear them as they conversed between bites of toast and eggs: "Hurry, Bob, we've only a half hour before Sue and Jim will be here." Bob did not look up from the paper which was propped against the sugar bowl.

"If Hilda should fail to come to keep the baby—well, I would certainly fire her tomorrow." The young housewife continued her hurriedly-devoured breakfast, giving Bob no time to answer her; and it was evident that she did not expect an answer, not with Bob reading the paper.

"Are the clubs in the bags?"

"Yes."

"It certainly seems that you could be —."

I passed on. The beauty and peacefulness of the white door had lost its glamor. The Sabbath was just a day for the young couple to rush out to the golf course and spend the day knocking a useless, small ball around on the ground.

As I continued down the street, I noticed a new sedan parked before the door of a large house. The dark-stained door, as it opened and shut, gave no sign of greeting as I passed. There was not the beauty and friendliness of the little white door; but perhaps, behind its dark wood the family were making ready to go to Church.

As I neared the sedan, the different members of the family filed down the steps, heavily laden with food hampers, bathing suits, portable chairs and papers, and filled up the back part of the car. The family was starting out for a Sunday outing. They hurried into the car, brushing their feet against the food hampers and quarreling, and then they were off! Off to spend the Sabbath on the river bank eating and bathing, reading the morning papers and coming home at night too tired to go to the House of the Lord to worship.

I went on my way down the street slowly—you know, I am quite old, soon be sixty, and cannot go very fast, and the ten blocks from my home to the church are quite long—I wondered if all of the people of this big city which I loved had forgotten that today was the Sabbath. My thoughts were, indeed, sad and doubtful as I started climbing the short hill up to the church. As I passed a very ordinary house of faded brick and dull white-painted trim; a house with a door soiled by small dirty hands; scarred by scooter-bikes and wagons, my heart gave a leap! Looking through the window I saw a man about forty-odd years old and a sweet-faced woman as they sat around the breakfast table, with a boy of about twelve and two small girls. They were not eating! They were sitting very quietly as they watched their father read from the Bible. Morning devotions! How glad I was that at least behind one door, on my journey from my home to the church, I had found one family who revered the Sabbath.

I walked up the wide steps to the church. The doors were thrown open wide, allowing the glorious sunshine to

fill the quiet auditorium within. As I quietly walked down the aisle, I felt some one brush my hand. I turned, expecting to see a friend walking with me, but instead, I was the only person walking down the aisle. Was I? No, walking with me was the Christ—He had met me at the door and was walking with me to my seat.

Dear Aunt Bettie: I just want to tell you how pleased I was to see your picture on page ten. I've had a desire to see you, so I feel I've had my desire granted. I think I will know you when we meet in the sweet bye and bye. Won't that be wonderful to greet scores and scores of redeemed ones? Most of all we shall see the King in his splendor round the throne of Galilee. The world needs Jesus and his salvation; if they would only seek him, they will find freedom from sin. The coming of the Lord draweth nigh. Oh, for a great spiritual awakening in all Christendom that will woo souls to Christ. May God bless the Editorial staff and all readers and contributors. I take this means to thank the dear friend that sent in my subscription to *The Herald*.

Look to Jesus.

Look up! Look up, to Jesus,  
Ye troubled aching hearts.  
He is near you, he will comfort  
When the faltering teardrops start.

Look up! Look up, to Jesus  
He is your truest Friend,  
If you'll let him he'll be with you  
Till this fleeting life shall end.

Look up! Look up to Jesus,  
Though troubles may assail,  
He has promised ne'er to leave you,  
His promise never fails.

Look up! Look up to Jesus,  
Soon he's coming in the sky.  
Keep your lamps all trimmed and  
burning,  
Surely he's coming by and by.

So carry your troubles, trials and  
cares,  
All to this Savior, Lord and Friend.  
Lay them all down at Calvary's  
cross,

Love him, serve him to the end.

Mrs. N. Florence Lewman.

Dear Aunt Bettie: Here comes a Texas boy to join your happy band of boys and girls. I live in Texas, but I am staying with my grandmother. She takes *The Herald*. I like to read page ten. Some boys like to read murder books, but I like to read *The Herald* better. I have light complexion, light hair, and dark blue eyes. I would like to see this letter in print because it is the first from this town. My birthday is Jan. 1. I am ten. I am in the fifth grade. Have I a twin? If so, write and tell me. I like to read and can't hardly wait for Wednesday to come for *The Herald*.

Billy Joe Waller.

Star Route, Beebe, Ark.

Dear Aunt Bettie: I am a little boy seven years old. Father is a preacher and we take *The Herald*. Mother reads me page ten. I have a big police dog named Lobo for a pet. I gave my heart to Jesus at mother's knee when I was five years old. I want to be a preacher when I grow up like my brother at Asbury College. My birthday is Jan. 25. I have no middle name.

Ray Harrison.  
Cynthiana, Ky.

Dear Aunt Bettie: May I join your happy band of cousins? I am a little girl eleven years of age, weigh 63 pounds, I am four feet, eight inches high. My birthday is Jan. 15. My eyes are blue, I have straight black hair, fair complexion. I have nine bantams for pets. I will be in the seventh grade at school which will start about August. I have only been going to school for five years. I have been a reader of *The Herald* ever since I learned to read. We do not take *The Herald* but grandfather does and I read it every week; he is a superannuated Methodist preacher.

Some one guess my middle name. It starts with R and ends with O, and is spelled with six letters. Have I a twin? If so, please write me? With lots of love to all the cousins.

Florine R. DeWitt.  
Box 75, Big Clifty, Ky.

Dear Aunt Bettie: As I haven't seen many letters from Albany, Ky., I thought I would let you and all the cousins know that there is some one in Albany who reads *The Herald* and enjoys it. I am a girl seventeen years old and a sophomore in high school. I have blond hair, dark blue eyes, fair complexion, am five feet, three inches tall and weigh 105 pounds. I go to Sunday school at the Nazarene Church. Rev. H. A. Hall is our pastor. I hope Mr. W. B. is asleep when my letter arrives. Mada Booker.  
Albany, Ky.

Dear Aunt Bettie: Will you let a little Lynchburg girl join your band of boys and girls? My age is nine. I am in the third grade. I go to the M. E. Church. Our pastor is Rev. C. Fred Williams. Grand-daddy takes *The Herald* and I enjoy reading page ten. We get it every Saturday and when it comes I turn to page ten first. My birthday is May 18. Have I a twin? If so, please write to me. I weigh 67 pounds. This is my first letter and I hope to see it in print. I have a little sister five years old. I will answer all letters I receive.

Mary Anne Ramsey.

105 Harrison St., Lynchburg, Va.

Dear Aunt Bettie: This is my first letter to *The Herald*. I am eleven years old. My birthday is October 16. I go to the M. E. Church and Sunday school. I enjoy reading page ten. My Sunday school teacher is Miss Edna Vance. The pastor is Mr. Siples. We like him fine. Daddy got me a new Bible from *The Pentecostal Herald* Company at Louisville, Ky. It sure is nice. My father takes *The Herald*.

Wilma Jean Cook.

Rt. 2, Farmer City, Ill.

Dear Aunt Bettie: I have been reading *The Herald*. I am a lover of letters, poems, songs. I also love the Lord with all my heart, and want to do all I can to lead others to love him. The Christian life is the only happy life. While we have many trials and heartaches, we also have a place where we can tell our troubles. We sometimes wonder why our prayers are not answered when we want them, but it is our business to be faithful. I am the mother of a large family. I write poems and compose songs but I can't play the piano, so I have not been able to set music to them. I ask you to pray for me and my family.

Mrs. Leonard Riley.

1230 East Ave., Shinnston, W. Va.

Dear Aunt Bettie: I have been wondering if you would let another little boy into your circle of friendly and loving boys and girls? I am only a farmer, weigh 135 pounds, have black hair, dark eyes and rather dark complexion, am 25 years old and, in spite of age and hard work, with what the Lord has done for me, I feel like a boy. I have only been serving the Lord four years and what I pity he did not get me sooner. I might have made a gospel minister to go to the ends of the earth to declare a Christ able to save to the uttermost. "Follow peace with all men and holiness without which no man shall see the Lord." That doesn't sound very good to some folks, nevertheless it is true. I have been getting your paper only a short time, but never regret that dollar. I have had copies of it already that were worth far more than that amount just for one copy. I would like to exchange pictures with the cousins. Hoping this reaches page ten, so come on pictures and letters to —

Taylor Dawson.

Burbank, Ohio.

Dear Aunt Bettie: May a 12-year-old girl join your happy band? Mother takes *The Herald* and I enjoy reading page ten very much. I am a Christian but want all of the Christian people to pray for me that I may live closer to God. I go to Church every Sunday. My pastor is Rev. J. E. Wilford. My birthday is July 31.

## Gospel Tents

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have addicted themselves  
to the ministry of the  
saints.)  
16 That ye submit your-

II CORINTHIANS 1

the church that is in their  
house.  
20 All the brethren  
greet you. Greet ye one  
another with an holy  
kiss.

### What Is Holiness?

If you want a practical answer to this question based upon sound argument and Scriptural proof written in such style that it is easy to read and understand, you would write at once for Dr. Z. T. Johnson's new book on *What Is Holiness?* It sells for one dollar and may be ordered from *The Pentecostal Publishing Co., Louisville, Ky.*

### "IT'S DIFFERENT!" Objects That Talk and Teach

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### Samuel Logan Brengle.

A Portrait of a Prophet.

The Salvation Army of America did a fine piece of constructive work when it issued this volume by Clarence W. Hall. It is not only a portrait of a prophet, but in every sense of the word: it is truly the portrait of a great saint of God. It is not to be wondered at that when children looked into the face of this saint of God that they turned and asked their parents: "Is this Jesus?" Without any solicitation on the part of any one I am glad of the privilege and opportunity to recommend this book to the readers of *The Pentecostal Herald*. At least, it should be in the hands of every sanctified child of God. And if it does not make your soul hungry for more of God, and more of the spirit of Christ, then I miss my guess. Special price, \$1.00. —Edward R. Kelley.

Have I a twin? Can any one guess my first name? It begins with L and ends with A and has five letters in it. This is my first letter and I hope to see it in print. Hope W. B. is asleep when this arrives.

L. Mildred Clayton.  
Ht. 3, Hazel, Ky.

Dear Aunt Bettie Will you please move over and let a Kentucky girl join your happy band of boys and girls? I am ten years of age and my birthday is March 12. I weigh 88 pounds, have dark hair and blue eyes. I like to go to Sunday school. My teacher is Mrs. Lucile Watson. I gave Jesus my heart last August. I would like for all of you to pray for me that I might never stray away from the straight and narrow path. Mother and Father are saved. I have one little sister. I like to read page ten. As this is my first time to write I hope Mr. W. B. will be out when my letter arrives.

Mary Nell Richardson.  
Leitchfield, Ky.



## FALLEN ASLEEP

PERRY.

Elizabeth Ann, eldest daughter of Deacon John and Sarah Bancroft Cole, was born in Columbia Township, Lorain County, Ohio, Oct. 19, 1848, and passed to her heavenly home March 15, 1936, 87 years, 4 months and 25 days old. In her early teens she gave her heart to Christ, under the ministry of Rev. Elder Tolhurst, and united with the Baptist Church at Columbia Center. She was a faithful church worker, and was teacher of the Young People's Sunday school class for many years. She had the privilege of leading her three children to the Savior. In the fall of 1904 she entered into the experience of entire sanctification. Almost her entire life was spent in Columbia Township, and after leaving the farm she transferred her church membership to the Church of the Nazarene at Coshocton, Ohio, where her son Arthur was pastor, and when the family removed to Dayton, she became a member of the First Church of the Nazarene there and remained a member of that church until the end.

She was united in marriage to Henry A. Perry, of Columbia, by Rev. Samuel Early, Nov. 3, 1872. They walked the pathway of life together for almost fifty years. He departed this life August 16, 1922. To this union were born three children, two sons, Rev. Arthur H., of Dayton, O., and John C., of Elyria, Ohio, and one daughter, Mrs. Inez Goodwin of Wooster, Ohio. The deceased has left to mourn their loss her three children, eight grandchildren, eight great-grandchildren, one brother, Charles J. Cole, of St. Petersburg, Fla., many other relatives and a host of friends.

Grandma Perry was very industrious, and continued to piece quilts until a few weeks before her death. She was a loving and self-sacrificing mother, a kind and helpful neighbor, a faithful and devoted Christian. She has gone and will be sadly missed, but our loss is her gain. We would not call her back. "Her children rise up and call her blessed."

"A precious one from us has gone,  
A voice we loved is stilled;  
A place is vacant in our home  
Which never can be filled.  
God in His wisdom has recalled,  
The boon His love had given,  
And though the body slumbers here;  
The soul is safe in Heaven."

McGILL.

The Death Angel visited our community and claimed for its own Willie H. McGill, born August 5, 1888, and died Jan. 30, 1936, aged 47 years, 5 months and 2 days. He was married to Milda Shelley, Jan. 1, 1913; to this union was born one child, a daughter, Mrs. Irene Brown. He is survived by his wife, daughter, grandson, mother, four brothers and a host of friends. He professed faith in Christ about twenty years ago and united with the Methodist Church at Five Springs, and lived a faithful life until Jesus said, "Come, your race is run, your crown is won."

Everything was done for him that loving hands could do, but God knew best and took him home to rest. He bore his suffering with patience, never complaining. He hated to leave his family but there wasn't a thing between him and Heaven.

Funeral services were held by Rev. L. W. Hammond. His remains were laid away in the Five Springs cemetery.

Dear papa, you have left us,  
Oh, we'll miss you so;  
But where you have gone,  
We surely too, must go.

Daughter.

## Book Reviews.

"Some Preachers Do." By Bertie Cole Bays. Published by the Western Baptist Pub. Co., Kansas City, Mo. 124 pages. \$1.00.

The author dedicates the volume to her husband, whom she says: "Who in no way encouraged the writing of this book; but who endeavored to sup-

press it by threat and bribe." It is no surprise to say it was hardly off the press before the first printing was exhausted. A knowledge of the book's existence set this reviewer in his purpose to get and read it. Like it? No, and yes. I thought on my first dip into it to lay it aside; but it would not be thus treated. Though there are a number of volumes on my desk waiting to be reviewed, somehow this one was picked up. When half through it, in keeping with my doctor's orders to slow up and rest, I laid it down; wanting something to put me to sleep I thought a few pages of this caricature of preachers, of which I am glad to own I am one, would do the job and, believe me, I finished the book wider awake than when I laid it down. Again and again the book popped me right between the eyes. Go to sleep! I challenge any preacher with a working conscience to get drowsy while reading "Some Preachers Do." You will not like it all; you will not believe it all; but you hardly lay it down till you have read it all. Exaggerated! To be sure. It takes that sometimes to get the truth over. I found myself thinking again and again if the author is as deft in the use of crayon as she is with her pen what a cartoonist she would make. Get this book, Brother Preacher, and read it. It is sure to arouse resentment; but just as sure to help you. However, as a conservative, I dare to hope the thing this preacher's wife has done may not be undertaken by too many other wives of preachers, lest we have to take to the brush. If this thing is persisted in, some preacher will presumptuously get out a companion volume, "Some Preachers' Wives that Do Not." In the preachers' homes all the limitations are not on one side of the house. I heard of a preacher whose biggest handicap was his wife. And now as the colored brother said, "I guess I have done gone and done it." Of course, all preachers will want this book, and their wives as well, together with all who have it in for the preacher. It may be ordered of The Pentecostal Pub. Co., Louisville, Ky.

M. P. Hunt.

## W. C. T. U. CONVENTION.

The sixty-second annual convention of the National Woman's Christian Temperance Union at Tulsa, Okla. June 12-18 next, the official call for which has just been issued by the General Officers of the organization from its headquarters at Evanston, Ill., will be especially notable for eight reasons:

1. It is the first convention of the National W. C. T. U. to be held in Oklahoma, and the twenty-fifth state to entertain the national organization since its formation in 1874.

2. In addition to the more than 2,000 delegates, alternates and visitors, comprising the official convention body, the occasion will be made notable by the presence of prominent world and national leaders in the temperance movement.

3. The outstanding theme will be a survey of the results to date of the Five-Year, Five-Point Willard Centenary Educational Program which is scheduled to climax in 1939, the centenary of the birth of Frances E. Willard.

4. The principal event of the opening day, which will occur Friday evening, June 12, will be the annual

address of the National President, Mrs. Ida B. Wise Smith of Evanston, Ill., which as usual, will be preceded by the impressive processional of states.

5. The rapidly growing interest and participation of youth in spreading scientific knowledge on the alcohol problem will be accorded recognition on Youth Night, Saturday, June 13, when the entire program will be presented by young people representing the various sections of the country, under the direction of Miss Helen Louise Byrnes, General Secretary of the Youth's Temperance Council.

6. Amelia Earhart, world famous aviator, will be the attraction Sunday afternoon, June 14.

7. A Grand Diamond Medal Competition with contestants representing various states will be the feature of the program Wednesday evening. The annual banquet on Thursday evening, June 18, will conclude with a unique flower festival of all the states, celebrating membership progress throughout the country in the past eight months.

8. Among the outstanding speakers of the convention, in addition to Miss Amelia Earhart, will be Charles Claude Selecman, D. D., LL.D., president of the Southern Methodist University of Dallas, Texas; Mrs. J. R. Chitambar of Jubbulpore, India, wife of the first native Methodist Episcopal bishop of India, and herself the first native W. C. T. U. president in that country, who will be the guest speaker on World Night, in charge of Mrs. Ella A. Boole, of Brooklyn, N. Y., World's W. C. T. U. President; Mrs. Max Mayer, of Des Moines, Ia., nationally known humanitarian, who will be the speaker on Peace Night, and many others.

## "METHODIST PREACHERS AND TOBACCO."

By Rev. O. Sewell Palmer, M.A., S. T. B.

An article under the above caption, written by Rev. W. A. Tetley, appeared in this paper some time ago and was read with much interest and a considerable degree of approval.

In his own mind this writer consigns no Methodist preacher to hell because he uses tobacco, but does consider the habit as among the more or less unconsidered wrongs, if that preacher is one of the older men of the Conference, unless in such an case, the habit was acquired so far back that there had not been developed any conscience on the question. We can see no valid excuse for a man entering our Methodist ministry during the past decade who uses tobacco.

The world's opinion condemns Italy for her aggressive invasion of Ethiopia, a practice that was in vogue twenty-five years ago; but during the past fifteen years the world of nations has developed a better conscience concerning war. A decade or two ago Methodist preachers may have used tobacco much with more or less impunity, but during the past fifteen years we should have developed an improved conscience concerning the question. The only excuse for a young Methodist preacher to use tobacco is the latitudinarian's cry, "Open-mindedness," which excuse has become so prevalent and such a cover-all that it has come to mean personal license, and that is about all.

Our Discipline requires that these being admitted promise to "abstain" from the use of tobacco in any form. Not only, then, does the young Methodist preacher using tobacco show a failure to expand the horizon of his conscience, but he evidences his disregard of the expressed requirement of his church. The very act of becoming a Methodist preacher requires his conformity to the ethics of the ministry he is to represent.

It is no excuse to affirm that the committee before whom one appeared failed, or neglected, to require this of the candidate, in which case, of course, said committee exceeded its delegated authority, for the candidate was cognizant of this requirement of the Methodist ministry when presenting himself, and therefore, is morally and spiritually obligated to support this requirement, otherwise, our entire system becomes a mere legalism.

By no means would this writer advocate expulsion of such violators. This type of ministry should be disposed of by insistent persuasion, by persuading tobacco users in our ministry to relinquish this habit for the reasons given above and in the able article of Rev. W. A. Tetley, and thereby create a church-wide sentiment among the ministers that causes the young tobacco-using preacher to be classified as one of the "out-of-date," "behind-the-times," preachers who have lost step with the forward march of their brethren. We may be ever so alert mentally but if our conduct remains sluggish we have made little progress.

Several years ago a prospective candidate for the itinerant Methodist ministry called upon me and requested that I speak in favor of admitting him into the Conference, in spite of his use of cigars, but I had to tell that brilliant young man that, if he could not sacrifice the cigar for the privilege of the ministry, perhaps the ministry would not be eager enough to accept him. Imagine defending a cigar!

## MOOERS FORKS, NEW YORK.

Revival meetings began at Mooers Forks, N. Y., in the First Methodist Episcopal Church, Sunday afternoon, April 26, and closed Sunday evening, May 10. Rev. P. F. Elliott and wife of Dover, Del., were with us throughout the fifteen days and God certainly blessed their ministry. Our brother preached the Gospel with no uncertain sound and the truth came close and in a most heart-searching manner but the Word did not return unto God void of results. There were many visible results and the Lord is still working in our midst. Rev. Elliott reminded our people of Rev. B. S. Taylor, whose ministry stirred hearts so mightily in this section in other days. Sister Elliott was of great assistance in prayer, testimony and in the personal work. The Holy Spirit spoke to folk in their homes and on their farms; and one man got reclaimed in his cow barn. The saints have been inspired to assume a greater burden for souls. We can heartily recommend Brother and Sister Elliott to any church or camp meeting board in need of full salvation workers who declare the whole counsel of God. Address him at Dover, Del.

Clyde R. Sumner, Pastor.

Blessed is that man that maketh the Lord his trust. Psa. 40:4.



# SUNDAY SCHOOL LESSON

BY O. G. MINGLEDORFF, BLACKSHEAR, GA.

Lesson X.—June 7, 1936.

Subject.—Jesus in Gethsemane. Luke 22:39-53.

Golden Text.—Nevertheless not my will, but thine be done. Luke 22:42.

Practical Truth.—The way to strength and victory is through submission to the divine will.

Time.—About midnight on Thursday night of Christ's last week.

Place.—Gethsemane.

Parallel Accounts.—Matt. 26:36-56; Mark 14:32-50; John 18:1-11.

Introduction.—This is holy ground. So many sacred things hang about the last days of our Lord's earthly ministry that one hardly knows how or what to write. I would be happy to stand before a devout class of Bible students and talk about this lesson for an hour. I would not care to preach a set sermon, but just to talk out of my heart. The lesson fills the heart of a Christian with inexpressible joy and burning thoughts. There comes a longing to realize the entire scene—the praying Master, the sleeping disciples, the approaching mob, the hypocritical Judas. I think angels were hovering about. As imagination reproduces the scene, one is moved to worship and prayer. O my bleeding Lord! Thy heart was breaking then: mine is breaking now.

For centuries the rallying ground of the Church has been the cross; but it seems to me that the battle for our salvation was fought and won in Gethsemane. When Jesus prayed the Father to remove from him the bitter cup, but ended by crying: "Not my will, but thine, be done," the victory was won. The cross would finish the sacrifice; the resurrection would be his triumph; the gift of the Holy Ghost on the day of Pentecost would show forth his glory.

Gethsemane means far more than most of us have ever thought. Could we reproduce the scene, our hearts would shudder within us. Much that happened there that night was invisible to mortal eyes. The Divine Trinity, Father, Son and Spirit, was profoundly concerned about the outcome of that hour; Satan was raging probably as never before; angels were hovering around in holy awe; high-class Jewish rulers in league with hell were thirsting for blood; Judas Iscariot, arch criminal of all the ages, was leading the mob and betraying the Lamb into the hands of sinners.

Would you understand the bloody sweat? Turn back into the olden times; visit the Tabernacle on the day of Atonement; see the high priest, acting for Jehovah, transfer the iniquity of Israel to the scapegoat and send it away as the sin-bearer of his people. That awful night in Gethsemane the Father piled the sins of the world on the heart of his beloved Son, and made him the sin-bearer of the human race. The burden was too much. The bloody sweat burst from the pores of his skin. Death was imminent. He did not wish to die in Gethsemane, his purpose being to reach the cross. He cried for help; and the Father sent an angel to strengthen him, in order that he, through the eternal Spirit, might offer himself a sacrifice for sin.

Comments on the Lesson Text.

Before studying the Lesson Text, read carefully the parallel accounts

given in the other three Gospels. Compare the different accounts closely. That will help you to understand the lesson.

39. As he was wont.—Rather an old form of expression, meaning as he was accustomed to do. To the mount of Olives.—The language of the text indicates that Jesus and the eleven apostles went first to the mount of Olives after leaving the passover room. They were on their way to the garden of Gethsemane which lay at the foot of the mount. It would be interesting to know just when and where Jesus uttered his high-priestly prayer that is recorded in John seventeen; but we do not have so much as an intimation; although some have supposed it took place at some point on the mount before the arrival in Gethsemane.

40. At the place.—At some particular part of the garden where they were accustomed to rest sometimes at night. Pray that ye enter not into temptation.—Temptation, if I am not mistaken, is here used in a broad sense. It probably includes the severe testing which they were facing at that hour, no less than the solicitations of Satan to forsake their Lord.

41. About a stone's cast.—About as far as one might throw a small stone. Try it yourself, and find out the distance. Kneeled down, and prayed.—I am interested here in the expression **kneeled down**. The original says: "Having placed his knees." The Oriental falls upon his knees, and then prostrates his face upon the ground; and as he prays keeps rising to his knees and prostrating himself again and again. I wonder if Jesus prayed thus? I think he was too burdened for such a performance.

42. Father.—That word was uttered in a sense deeper than we can understand. It implied all of eternal Fatherhood and eternal Sonship. If thou be willing, remove this cup from me.—Our Lord's humanity recoiled from coming agony. Man's everlasting destiny hung on that prayer. Nevertheless not my will, but thine, be done.—Thank God, that he so loved men that he gave up his beloved Son to death in that hour. That must have been a testing time for the Father-heart of the Eternal. There was no make-believe here; for eternal issues were at stake.

43. An angel...strengthening him.—Take off the shoes from thy feet, and walk softly, for this holy ground. The Christ is nigh unto death. The sins of men are bleeding out his life's blood. Nothing will answer now, save help from heaven. The Father calls for some mighty angel to come immediately to the rescue. What does it all mean? I don't know; but I can stand with uncovered head, and wonder and worship. You can do nothing more. In some way the angel strengthens the Christ for Calvary.

44. Being in an agony.—Human words are weak at best; but here they break down with their load. No language can adequately express the feelings of the Christ-heart in that hour. To say that his heart was breaking sounds tame. Lock the closet door, and let's fall down and weep and pray while the bloody sweat gushes from every pore in his sacred body.

45. His disciples...sleeping for sorrow.—That seems almost impossible; but human grief sometimes reaches a point at which the body gives way under the pressure of the soul. I think I have had an experience of that sort. One comes out of such sleep utterly exhausted.

46. Why sleep ye?—The Master seems almost impatient. Matthew makes the question more tense: "Saith unto Peter, What, could ye not watch with me one hour?" The Master's loneliness in that hour must have been trying. I think that, as a man, he longed for human sympathy.

47. Behold a multitude....Judas.—Judas was leading the mob. No one knows how vile he may become, if he yields to sin. Drew near unto Jesus to kiss him.—That was the sign fixed between him and the mob. He was to use the sacred emblem of friendship to betray the Son of man into the hands of deadly enemies. That was the bottom of depravity.

48. Judas, betrayest thou the Son of man with a kiss?—That must have cut Judas like a dagger. The rascal was trying to deceive Jesus—trying to make him believe that he was his friend. Hypocrisy gone mad!

49. Lord, shall we smite with the sword?—But, judging from the following verse, impetuous Peter didn't wait for a reply, but declared war on the spot, as Malchus learned to his sorrow when he lost his right ear. But Jesus was kind enough to give him a healing touch. I wonder if he set his ear back on his head. Maybe he left it in the garden.

51. Suffer ye thus far.—That's enough—cut off no more ears. Put up your sword, Peter.

52. Be ye come out as against a thief, with swords and staves.—If one will but stop to think, the situation grows ridiculous. The chief priest is acting as high sheriff. What a fine posse comitatus he has gathered to assist him in arresting one who never bore arms. One would not go wrong very far, if he called them a gang of dirty cowards. If the Master had only given orders, I think Peter could have cleaned out the entire gang.

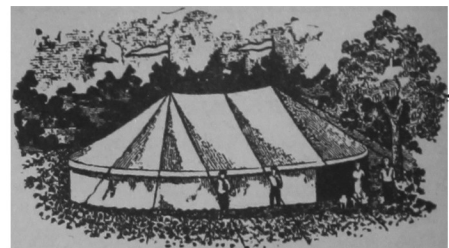
53. This is your hour, and the power of darkness.—For one time Satan was permitted to do his worst. Whatever else he may do, he can never surpass the hellishness perpetrated by him and his imps, human and demonic, in Gethsemane, in Pilate's hall, at the crucifixion of our Lord.

## NOTICE!

My wife and I are driving to Pasadena, Calif., leaving June 15th and returning in five weeks. We plan to take two people with us to share expenses and desire those who love the Lord. It will be cheap transportation for whoever can go. No driving will be necessary, but reference will be required—R. E. Heiney, 1011 Water St., S. Brownsville, Pa.

## MANVILLE, ILLINOIS, HOLINESS CAMP MEETING.

The Manville Camp Meeting will be held this year June 21 to July 5. This is our twenty-first encampment and we are looking forward to a great year. This camp has splendid equipment, a good tabernacle, and a dormitory built out of tile, a large dining room and a number of cottages. It is located in one of the most beautiful groves in the world. Has a well that flows constantly of the most healthful



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water you ever drank. It is a beautiful, quiet, restful place to spend time in contemplation and worship. We give lodging to the people free of charge, requiring them to bring sheets and towels. This camp should develop into a great holiness center, and we feel that, under God, it will.

Rev. G. Arnold Hodgkin will be the principal worker this year. He is an able Evangelist, a man of great experience and travel, having visited the mission fields time and time again, and having seen raw heathen converted and changed. He is also an instructor in a holiness school in California. Harry W. Morrow, founder of the camp, and who is now doing evangelistic work, will assist with the preaching and will be in charge of the meetings. Miss Elenora Shepard, of Chicago, will specialize in children's work. She is a trained and gifted worker. Mrs. O. G. Wolfrum, of Rockford, Ill., county president of the W. C. T. U., will also be at the camp to further the work of temperance. By the grace of God we are going to do something to stay this awful evil in our day. She is a woman of experience and has been in the fight for years. Our prayer to God is that her kind will be increased. Joe Debarba, converted Italian Catholic, and a man of God who is red-hot for holiness, is coming, bringing a number with him. It will be worth crossing the country to hear him testify and tell of the wonderful works God has wrought in him. Adolph Gross, of Chicago, is planning a great musical feast for the people that come this year. He is a greatly beloved singer and personal worker. Crowds of singers will be on hand and there will be heavenly music for all to enjoy.

Beloved, pray for us, and plan to spend some of the time, at least, with us this year. For information, write Wilder Hoobler, Manville, Ill., Sec.

## SCATTERING PRECIOUS SEED.

By Rev. W. M. Zimmerman.

The writer and family moved from Ohio to Riceville, Ia., in the fall of



1929, serving a five-term pastorate there and moving to Shell Rock about fifteen months ago. This is a town of about 1,000 people, being 25 miles from Waterloo.

We heard over the Radio today that a Dr. Hartman, after eighteen years of study and untold effort, had a formula that he had given to the dentists of the world free of remuneration, that was a desensitizer or painkiller, which was a perfect cure of pain when drilling in the teeth. How much pain this will save the patients can never be properly estimated. And how generous it was that this Scientist would give this for mankind.

You anticipate my application. The writer has had 26 funerals here in the last 15 months, besides assisting at several others. We are glad to say that we had a "painkiller" that we could recommend to sinful and sorrowing hearts. Hear the Psalmist in Psa. 121: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." Earth has no sorrow that heaven cannot heal. "Where sin abounds grace doth much more abound." He, our Savior, and friend, has offered this remedy for all the pain of sin and sorrow, and has after a sacrifice greater than Dr. Hartman's, wishes all to benefit by his offer.

We need to pray again and again until the warmth of the Holy Spirit causes our hearts to glow with compassion for an unsaved world and with love made perfect for Jesus and the church. Let us fire up and pray until Pentecost come again upon us. God is able and willing but many are so cold spiritually that they can do nothing. We need more fire, heat and a change in the thermometer spiritually, as at Pentecost. What is your temperature?

We are living in strenuous times. Voices are calling here and there. War, politics, financial worries, health problems, deaths, results, etc., cause many to lose heart but be of good cheer, God is still on the throne and "They that be with us are more than they that be with them." Take heart and look up for he understands; yes, Jesus understands. Thank God!

We long for an old-fashioned revival, but if it does not come we will "Scatter precious seed" and trust God to bring the increase. The Holy Spirit is a critic that understands hearts, and he will speak to them.

#### WHAT ARE THE FACTS?

In answer to many inquiries received from various parts of the country, Dr. Izora Scott, Director of the Washington Bureau of the National W. C. T. U., thus epitomizes current conditions in the nation's capital as detailed in the press, and in official government reports:

"On August 3, 1935, there were 1,874 licensed liquor places in the District of Columbia, as compared with 267 in the year prior to wartime prohibition in 1917.

"Many of these 1874 licensed liquor places are dine and dance halls especially alluring to boys and girls.

"In addition to legalized sale of liquor, government agents last year found a well entrenched, widely ramifying bootlegging ring operating in Washington which induced officials to ask the government for a larger force to cope with the almost insurmountable task of fighting the evils of the bootleg trade.

"On March 27, 1935, a bootleg ring of 34 was indicted, said to be operating on a more extensive scale than anything known during prohibition.

"On August 24, 1935, retail liquor dealers were found cashing relief checks.

"On October 24, 1935, night clubs were charged with violating rules and selling after midnight Sundays.

"Arrests for intoxication. On February 5, 1936, the Alcohol Beverage Control Board reported 20,602 arrests for intoxication in Washington during the calendar year, 1935.

"Arrests for drunkenness among women in the 11-month period of the fiscal year, 1935, were reported as 1,493.

"August 19, 1935, arrests reached a high mark when 225 persons were locked up over the week-end on charges of intoxication and disorderly conduct.

"Among the startling individual items of recent months are the following: Feb. 1, policeman on duty for White House reception suspended for drinking; February 19, wife shot policeman who had been suspended for drunkenness; February 19, wife shot husband because of drink; March 14, boy killed young soldier who, while intoxicated, forced attentions on his sister; June 22, Government clerk shot wife, both had been drinking; June 22, woman plunged five stories from window, empty whisky bottles in room; July 4, woman killed estranged husband, drinking; October 13, man killed woman in hotel, drinking; October 24, woman killed gambler, drinking and quarreling."

#### SOLITUDE.

Give me the man who likes to be alone  
Sometimes, far from the noise of  
village, town

Or city. He can never live always  
A good life with his fellows, if he  
stays

Forever near them. It has ever been  
That bad spreads quicker than the  
good. 'Twas seen

When ages past, the raging flood  
came on,  
For, living close, men sinned; and  
Babylon

Was never finished for this reason. So  
Did Abraham learn when God spoke  
to him: "Go,

Take up thy flocks and leave this  
wicked land

And I will bless thee. Do as I com-  
mand."

There is an inspiration to the soul  
In Nature. Sit upon a grassy knoll  
And watch the life about you. Hear  
the sounds

That fill the air with music. There  
resounds

Throughout the woods and fields an  
echo sweet

Of mingled voices. Now the playful  
"tweet"

Of swallows circling gleefully; now  
crows

That call; a robin singing (well he  
knows

The charm that's in his glorious love-  
filled song)

A brook that tinkles laughingly along  
And never stops too long to fret or  
grieve,

O'er wrongs gone past. This is the  
way to live

Alone with God in Nature, where the  
hills

Reach up to the blue sky: where sun-  
light spills

A radiant beauty over everything

And even mortals feel an urge to sing.  
Where in the sounds of nature that  
rejoice

There is a deeper, calmer still, small  
Voice

That one must listen well to hear.  
The pines

That whisper softly echo low sweet  
lines

Of sacred verse. The birds repeat  
their thanks

So gratefully. The flowers along the  
banks

Bow low their heads in reverence to  
Him

Who planned their beauty. In the for-  
est's rim

There's not a thing but gives its  
praise to God.

Forgetful of our closeness to the sod  
We leave the dear wild haunts, and  
never reach

The dreamed-of heights. Only the  
woods can teach

Us what to be. So God, I humbly  
pray

That I may walk sometimes alone  
with Thee.

A. G. D.

#### CHURCH EXTENSION.

The first time conference ever met in Owensboro, Ky., over eighty years ago, a young man not yet twenty-one, along with two companions, rode over on horseback, from Logan county. It took three days to make the trip, although in the fall, there isn't so much water in the swamps of Mud River and Cypress Creek as at other times. Now three hours is enough to make the trip. This young man had been preaching only one year but was received into the class of the first year along with Jim Petri and William Cook. His name was David Morton.

Bishop Capers sent him to the Mammoth Cave Circuit in the Glasgow district, laughably saying, "It's a good opening for a young preacher." Two miles out of town on his way, he sat under a sycamore tree about 100 steps off the road which skirted the river. He contemplated drowning himself.

Maybe he read 1 Kings 19 from the Bible out of his saddlebags, about Elijah under the Juniper tree. Maybe in his visions and dreams he saw all the churches from New Mexico to Washington City, and from Helena, Montana to Florida, that were to be built through his leadership. Maybe he saw Logan College and Elkton Vanderbilt Training School. Maybe the Spirit touched him and he went in the strength of that meat 45 years. It is true he served 45 years. The tree in the middle of the road at the west end of Bell's lane was cut down a few years ago when the highway was reconstructed. Logan College is gone. The Training School is now a public school. A number of the churches built have given place to more stately mansions. For example, Rushing Chapel on the Owensboro circuit is being made new. But we know that when the house of this earthly tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

M. H. Newton.

#### SALVATION.

As we approach the Easter season,  
In our vision we can see  
Hanging there on dark Golgotha,  
Dying men on crosses three.

The Scriptures tell us one a murderer,  
While the other was a thief,

Hangs above them in the middle  
Cast with sinners as the Chief.

For He was at that dark hour  
Bearing all man's load of sin,  
Took upon himself the burden,  
Adam's fall, man's soul to win.

Yea, he suffered shame and sorrow,  
Tasted Hell for you and me;  
Came forth victor on the morrow  
O'er death and Hell he held the key.

On the morning of the third day,  
Ere the shining sun arose,  
Jesus burst the tombs asunder  
Conquering all of Heaven's foes.

Come forth in resplendent glory,  
With all power in heaven and earth,  
To save all who came unto him  
Through his blood and spiritual  
birth.

The cup he drank was dark and bitter,  
Yet he chose to pay the cost,  
To redeem fallen man and make him  
free,  
And restore that which was lost.

Are you still in darkness, brother,  
On the other side of the cross,  
Bearing all your heavy burdens,  
Caring naught for your great loss?

Get you up before the sunrise  
Of the glorious Easter Morn,  
Catch a glimpse of resurrection  
When the sun begins to dawn.

Let your thoughts go back to Calvary,  
Open now to him your heart;  
Bid him to the inmost chambers,  
Close the door, he'll ne'er depart.  
Beulah Brannon.

The Lord is good unto them that  
wait for Him. Lamentations 3:25.

#### FOURTH ROUND, CARLISLE DISTRICT, KENTUCKY CONF.

Paris, May 31, A. M.  
Hutchison, May 31, P. M.  
First Church, Maysville, June 7, A. M.

Central Church, Maysville, June 7, P. M.

Pine Grove, Pine Grove, June 14, A. M.

Millersburg, June 14, P. M.  
Flemingsburg, June 21, A. M.

Owingsville, Mt. Pleasant, June 21, A. M.

Hillsboro, Goddards, June 28, A. M.

Sardis and Shannon, Sardis, June 28, P. M.

Mt. Olivet, Piqua, July 5, A. M.  
Ruddles Mills, Oakland, July 7, A. M.

Morehead, July 12, A. M.

Washington, Washington, July 12, P. M.

Herrington, July 22, P. M.

Mt. Carmel, Orangeburg, July 25, A. M.

Helena and Mt. Tabor, Helena, July 26, P. M.

Brooksville, Concord, Aug. 2, A. M.

Moorefield, Moorefield, Aug. 2 P. M.

Tollesboro, Bethel, August 9, A. M.

Paris, August 9, P. M.

Tilton, Tilton, August 12, P. M.

Sharpsburg and Bethel, Bethel, August 13, P. M.

Saltwell, Wagoner's Chapel, Aug. 16, A. M.

Carlisle, August 16, P. M.

Vanceburg, Reynolds, Aug. 23, A. M.

Germantown, Salem, Aug. 23, P. M.

Oxford, August 30, A. M.  
Hutchison, August 30, P. M.

Warner P. Davis, P. E.

"If you abide in me and my word abide in you; ye shall ask what ye will and it shall be done."—Jesus.



## EVANGELISTS' SLATES.

**ANDREWS, OTIS G.**  
(General Evangelist, 863 Tulley St., Memphis, Tenn.)  
Memphis, Tenn., June 7-21.

**ARMSTRONG, C. I.**  
(Chazy, N. Y., Box 96)  
W. Kloton, Ala., May 21-June 14.  
Syracuse, N. Y., June 17-19.  
Chazy, N. Y., June 20-22.  
Hastings, Mich., June 24, 25.  
South Bend, Ind., June 28-July 12.

**ARTHUR, FRANK E.**  
(2014 W. Hancock St., Detroit, Mich.)  
Wilmot, S. Dak., June 3-14.  
Didsbury, Alberta, Canada, July 3-12.  
Alsask, Alberta, Canada, July 17-26.

**BECK BROTHERS.**  
(1019 So. 4th St., Louisville, Ky.)

**BEERY, J. A.**  
(3720 So. Wigger St., Marion, Ind.)

**BENNETT, FRED E.**  
(1321 Stever Ave., Flint, Michigan.)  
Sunnyside, Wash., May 24-June 7.  
Seattle, Wash., June 14-28.

**BLACK, HARRY**  
(Newsboy Evangelist, Holiness-Prophetic Evangelism, 611 Coleman Ave., Los Angeles, Calif.)  
Hyattsville, Md., May 19-30.  
Dallas, Tex., May 28-June 1.  
Nebraska Camp Meeting, June 7-14.  
Wilmot, So. Dak., June 15.  
Wheatland, No. Dak., June 18-28.

**BRASHER, J. L.**  
(Attalla, Ala.)  
Kannapolis, N. C., May 24-June 7.  
Arlington, Tex., June 18-28.  
Bentleyville, Pa., July 9-19.

**BUDMAN, ALMA L.**  
(Muncy, Pa.)

**BUSSEY, M. M.**  
(535 Kendall Ave., Los Angeles, Calif.)  
East Point, Ga., May 17-31.  
Kansas City, Mo., June 21-July 2.

**CALLIS, O. H.**  
(409 N. Lexington Ave., Wilmore, Ky.)  
Lore City, Ohio, June 26-July 5.  
Lake Arthur, La., July 8-20.  
Scottsville, Texas, July 23-Aug. 2.  
Lexington, Tenn., August 3-16.  
Clarksburg, Md., August 20-30.

**CARNES, B. G.**  
(Wilmore, Ky.)  
Lexington, Ky., June 22-July 5.

**CARTER, JORDAN W.**  
(Wilmore, Ky.)  
Graham, N. C., May 24-June 7.  
Tilden, Ill., July 16-26.

**CHURCH, JOHN E.**  
(Conf. Evangelist, 636 S. Green St., Winston-Salem, N. C.)  
Spencer, N. C., May 24-June 5.  
Bedford, Va., June 7-19.  
St. Paul, Minn., June 25-July 5.

**COCHRAN, HERMAN L.**  
(Fort Worth, Texas)

**COUCHENOUR, H. M.**  
(240 Grove Ave., Washington, Pa.)  
Hendrysburg, Ohio, May 18-31.  
Bellaire, Ohio, June 1-14.  
New Cumberland, W. Va., June 15-28.

**COX, DORSEY M.**  
(1148 Bristol Terrace, Akron, Ohio)  
Asheboro, N. C., May 25-June 7.

**COX, F. W.**  
(51 6th St., S. E., Massillon, Ohio)

**COX, W. R.**  
(712 Silver Ave., Greensboro, N. C.)

**CROUCH, EULA E.**  
(Evangelist and Children's Worker, Lawrenceville, Ill., Rt. 1)

**CROUSE, J. BYRON**  
(Rt. 3, Box 476, Greensboro, N. C.)  
Schoolfield, Va., May 11-24.  
Coshocton, Ohio, June 11-21.  
Zanesville, Ohio, July 1-12.  
Pennhook, Va., July 16-26.

**CURNINGHAM, MOODY B.**  
(Box 2372, DeSoto Sta., Memphis, Tenn.)  
Bogalusa, La., May 31-June 14.  
Selma, Ala., June 14-28.

**DILLON, W. R.**  
(Evangelist, Holton, Ind.)

**DONOVAN, JACK**  
Portland, Ind., May 26-June 7.  
Sault Ste. Marie, Mich., June 9-28.

**EDWARDS, L. T.**  
(Preacher and Accordionist, 27 So. 6th St., Arkansas City, Kan.)  
Hooker, Okla., May 24-June 14.

**EDWARDS, WESLEY G.**  
(415 Kendall Ave., Los Angeles, Calif.)  
Time taken until Spring, 1936.

**FAGAN, HARRY**  
(Blind Singer, Pianist and Children's Worker, Shelby, Ohio.)  
Lancaster, Ohio, May 10-31.

**FERGUSON-COEHY EVANGELISTIC PARTY.**  
(Dwight H. Ferguson and his Coehy Musical Messengers, Cardington, Ohio)  
Akron, Ohio, May 31-June 14.

**FLEMING, BONA**  
(2662 Hackworth, Ashland, Ky.)  
Cincinnati, Ohio, May 28-June 7.  
Athens, Ohio, June 8-21.  
Columbus, Ind., June 25-July 5.

**FLORENCE, L. O.**  
(208 So. Walnut Ave., Wilmore, Ky.)  
Connersville, Ind., May 3-31.  
Louisville, Ky., June 1-22.

**FOSTER, J. W.**  
(Manchester, Ohio)

**FOWLER, W. C.**  
(427 N. 7th St., Cambridge, Ohio)  
Boswell, Ind., May 18-31.  
Olney, Ill., June 1-14.  
B. Liverpool, Ohio, June 18-28.  
Oxford, Mich., June 30-July 7.

**GADDIS-MOSER EVANGELISTIC PARTY**  
(Olivet, Ill.)  
Osborne, Kan., May 25-June 7.  
Petrel, No. Dak., June 11-21.  
Kansas City, Mo., June 23-26.  
Baxter Springs, Kan., June 28-July 12.

**GAUGH, L.**  
(903 E. High St., Lima, Ohio)  
Wierton, W. Va., May 25-31.  
Portsmouth, Ohio, June 9-21.

**GOODMAN, M. L.**  
(Ionia, Mich., 408 1/2 W. Wash. St.)  
Cambridge, Md., May 17-31.  
Colorado Springs, Colo., June 11-21.  
Pasadena, Cal., June 24-July 5.

**GREGORY, LOIS V.**  
(Waterford, Pa.)  
Fairmont, W. Va., June 1-14.  
Panama, N. Y., June 22-July 5.

**GROGG, W. A.**  
(418-24th St., West, Huntington, W. Va.)  
Carnard, W. Va., May 24-June 7.  
War, W. Va., June 10-23.

**HAMES, J. M.**  
(Greer, S. C.)  
Anderson, S. C., May 19-31.  
Montevideo, Minn., June 5-14.  
Anderson, Ind., June 16-28.

**HOOVER, L. S.**  
(Tionesta, Pa.)  
Wheeling, W. Va., May 6-24.

**HUSTON, R. D.**  
(212 Maple Ave., Wilmore, Ky.)  
So. Greenfield, Mo., May 18-June 1.  
Pleasureville, Ky., June 7-21.

**HUMMEL, ELLIS**  
(Cincinnati, N. Y.)  
Altmar, N. Y., May 18-31.

**JENKINS, BOSCOE**  
(Carrollton, Ky.)

**JOHNSON, ANDREW**  
(Wilmore, Ky.)  
Lenoir, N. C., May 17-31.  
Gormly, Ont., June 4-21.  
W. Mansfield, O., June 26-July 5.

**JOPIE, A. S.**  
(1117 Liberty St., Allentown, Pa.)  
Ola, Michigan, June 14-28.  
Dover, Delaware, July 4-19.

**KELLER, J. ORVAN AND WIFE.**  
(Evangelist, Singers, with Hawaiian Music, Logan, Kan.)  
Mankato, Kan., June 4-21.  
Superior, Neb., June 28-July 12.

**KENDALL, J. B.**  
(116 Forest Ave., Lexington, Ky.)  
Two Harbors, Minn., June 7-28.

**KUTCH SISTERS.**  
(Singing and Playing Evangelists, 767 Lehman St., Lebanon, Pa.)  
Rome, Pa., May 10-31.  
Launton, Harrisburg, Pa., June 1-14.  
York, Pa., June 21-July 12.  
Reading, Pa., July 17-26.  
Spring Grove, Pa., July 27-Aug. 2.

**LEWIS, M. E.**  
(Engineer-Evangelist, 421 So. 16th St., Terre Haute, Ind.)  
Ypsilanti, Mich., May 20-31.  
Olean, N. Y., June 5-14.

**LEWIS, M. V.**  
(517 N. Lexington Ave., Wilmore, Ky.)

**LEWIS, JOS. H.**  
(Wilmore, Ky.)  
West Palm Beach, Fla., May 17-31.

**LEWIS, RAYMOND**  
(Song Evangelist, 316 Euclid Ave., Van Wert, Ohio)

**LINCICOME, F.**  
(Gary, Ind.)  
Oskaloosa, Iowa, May 29-June 7.  
Delanco, N. J., June 25-July 5.

**LONG, CLAUD H. AND SISTERS.**  
(3335 N. 29th Ave., Denver, Colo.)  
Cincinnati, Ohio, May 25-June 2.  
Emporia, Kan., June 3-16.

**LYON, REV. AND MRS. OSCAR B.**  
(New Albany, Pa.)  
Belleflower, Mo., July 5-Aug. 1.

**MCCOMBS, CLYDE AND SON.**  
(Preacher, Cornet, Euphonium and Xylophone, 2421 Dilman St., Terre Haute, Ind.)

**MCCRORY, WILBERT T.**  
Frankfort, Ind., May 31-June 14.  
Forest, Ind., June 19-July 5.  
Lasure, Ind., July 10-26.

**MILBY, M. CLAY**  
(Greensburg, Ky.)  
Nashville, Tenn., May 25-June 7.  
Mt. Lake Park, Md., June 26-July 5.  
Corbin, Ky., July 9-19.  
Wilmore, Ky., July 23-August 2.

**MILLER, JAMES.**  
(1025 Pleasant Hill St., Logansport, Ind.)  
Martinsville, Ind., May 17-31.  
Carothersville, Ind., June 7-21.  
Brushton, N. Y., June 24-July 5.

**MINGLEDORFF, O. G.**  
(Blackshear, Ga.)

**MOORE, JOHN E.**  
(Song Evangelist, 2923 Troost Ave., Kansas City, Mo.)  
Olivet, Ill., May 21-31.  
Anderson, Ind., June 1-14.  
Kansas City, Mo., June 18-28.

**MORROW, HARRY W.**  
Nebo, Ill., June 1-14.  
Manville, Ill., June 21-July 5.  
Ridgeview Park, Pa., July 3-12.  
Kampsville, Ill., August 14-24.  
Flint, Mich., Sept. 13-27.

**NETTLETON, GEORGE E.**  
(302 E. Nineteenth St., Sioux Falls, S. D.)  
Ashley, N. D., May 31-June 14.  
Leola, S. D., June 15-28.

**OVERLEY, E. R.**  
(54 W. Central Ave., Delaware, Ohio)  
Delaware, Ohio, May 28-June 5.  
Ashley, Ill., June 7-21.

**PAPPAS, PAUL JOHN**  
(314 Disston St., Tarpon Springs, Fla.)  
Silverhill, Ala., May 18-31.  
Open date, June 1-10.  
Annual Conference, June 10-14.

**PARKER, J. R.**  
(415 North Lexington Ave., Wilmore, Ky.)  
Samson, Ala., June 7-21.  
Elba, Ala., June 22-July 5.

**PAUL, JOHN**  
(University Park, Iowa)  
Washburn, N. D., June 11-21.  
Los Angeles, Calif., July 2-12.  
Alexandria, Va., July 16-26.

**POCOCK, B. H.**  
(133 Parkman Rd., N. W., Warren, Ohio)

**QUINN, IMOGENE**  
(809 N. Tuxedo St., Indianapolis, Ind.)

**REES, PAUL S.**  
(1400 E. 78th St., Kansas City, Mo.)  
East St. Louis, Ill., May 26-31.  
Cincinnati, Ohio, June 3-7.  
Washburn, N. D., June 12-21.  
Mt. Lake Park, Md., June 26-July 5.

**RIDOUT, G. W.**  
(Pentecostal Publishing Co., Box 774, Louisville, Ky.)  
Letts, Ind., August 10-16.  
Jacksonville, Fla., May 10-31.

**ROBERTS, T. P.**  
(321 Belview Ave., Wilmore, Ky.)  
Pt. Royal, Ky., May 18-31.

**ROGERS, MONNA M.**  
(Westerville, Ohio)

**SHAW, BLISH R.**  
(Song Evangelist, 1463 103rd Ave., Oakland, Calif.)  
Month of May open.

**STUCKY, N. O.**  
(41 West Park Ave., Columbus, Ohio)  
Flint, Mich., May 31-June 21.  
Hamilton, Ohio, June 25-July 12.

**TERRY, T. L.**  
(Rockdale, Ind.)  
Peoria, Ill., May 31-June 21.  
Georgetown, Ky., June 28-July 19.

**THOMAS, DANIEL LLOYD**  
(1713 Johnson St., Keokuk, Iowa)

**THOMAS, JOHN**  
(Wilmore, Ky.)  
Mitchell, So. Dak., June 26-July 15.  
Bentleyville, Pa., July 9-19.

**TULLIS, W. H.**  
(Loyalton, So. Dak.)

**VINSON, R. H.**  
(Song Evangelist, Wilmore, Ky.)  
Salvisa, Ky., June 15-July 26.

**WILSON, D. E.**  
(33 Frederick St., Binghamton, N. Y.)  
Stafford, Kan., May 21-31.  
Ft. Worth, Tex., June 1-14.  
Evansville, Ind., June 21-July 5.  
Vermontville, N. Y., July 9-19.  
Kricktown, Pa., July 20-26.  
El Dorado, Ill., July 30-Aug. 9.

**WILLIAMS, L. E.**  
(Wilmore, Ky.)  
Driftwood, Okla., May 17-31.  
Boone, Iowa, June 18-28.

**ZEITS, DALE G.**  
(608 W. Freeman St., Frankfort, Ind.)  
Butler, Ohio, May 31-June 14.  
Rushville, Ohio, June 21-July 5.

## Camp Meeting Calendar

**CALIFORNIA**  
Los Angeles, Calif., July 2-12. Workers: Dr. John Paul, Rev. F. J. Archer, Rev. F. H. Ross, Rev. Lena Taylor, Rev. F. L. Stevens, Rev. R. Cochran, Mrs. Ruth Bisseg. Write Miss Corneal Clark, 832 N. Hobart Blvd., Los Angeles, Calif.  
Pasadena, Calif., June 24-July 5. Workers: Rev. M. L. Goodman, Rev. Paul W. Thomas, Rev. C. J. Myers, Mrs. W. R. Miner. Write Mrs. W. H. Neff, 1490 Atchison St., Pasadena, Calif.

**IDAHOO**  
Star, Idaho, June 18-28. Workers: Rev. Chas. H. Stalker, Rev. F. A. Powell, Miss Gertrude Shyrock. Write Fred C. Harris, Greenleaf, Idaho.

**ILLINOIS**  
Normal, Ill., August 20-30. Workers: Rev. F. Lincicome, Rev. Willa D. Caffray, McKinley Sisters. Write Mrs. Bertha C. Ashbrook, 451 W. Allen St., Springfield, Ill.  
Sherman, Ill., July 30-August 9. Workers: Rev. Jarrett Aycock, Mrs. Dell Aycock, Rev. Della B. Stretch. Write Mrs. Bertha Ashbrook, 451 W. Allen St., Springfield, Ill.

Tilden, Ill., July 16-26. Workers: Dr. Jordan W. Carter, L. R. Woodrum, John E. Moore. Write Ardell Rees, Tilden, Ill.

**IOWA**  
Des Moines, Iowa, July 10-19, inclusive. Workers: Rev. C. McKay. Write Rev. H. W. Landis, 1104 W. 14th St., Des Moines, Iowa.

**KANSAS**  
Leoti, Kan., June 5-14. Workers: Rev. L. L. Waddell, Prof. A. L. Crane and wife, Rev. H. S. Hester, Henry Dorsey, Bernard Knox. Write Melba Stiles, Leoti, Kan.  
Ottawa, Kan., July 9-19. Worker: Rev. Chas. H. Stalker. Write Rev. H. K. Sheets, 517 N. Main St., Ottawa, Kan.  
Stafford, Kan., May 21-31. Workers: Rev. D. E. Wilson, Oscar L. Battin, Mrs. Lela Battin, Miss June Dillon. Write Mrs. Susie A. Shrauner, 210 So. Keystone, Stafford, Kan.

**KENTUCKY**  
Glasgow, Ky., July 24-August 2. Workers: Rev. H. C. Morrison, Rev. R. D. Brown, Alvin York.  
Marion, Ky., August 20-30. Workers: Dr. H. H. Jones, Rev. Tom Scott and Rev. J. L. McGee.

Aliceton, Ky., August 1-16. Workers: Rev. Jack Linn and wife, Rev. T. L. Terry and wife, Rev. E. Howard Cadle.  
Corbin, Ky., July 9-19. Workers: Dr. H. C. Morrison, Rev. John R. Church, Mr. E. Clay Milby. Write Rev. Warner P. Davis, Carlisle, Ky.

Falmingsburg, Ky., July 30-August 9. Workers: Rev. J. B. Hahn, Rev. M. H. Richardson, Rev. W. P. Hopkins, Miss Lois Haywood, Miss Helen Lavelly. Write W. P. Hopkins, Campbellsburg, Ky.  
Milton, Ky., (Callis Grove, Ky.) 31-Aug. 9. Workers: Rev. J. R. Parker, C. C. Rinebarger, Miss Pearl Driskell. Write J. H. Driskell, Milton, Ky.

**MASSACHUSETTS**  
North Reading, Mass., July 3-12. Workers: Rev. Samuel Young, Rev. T. M. Anderson, Rev. Lon Woodrum, Rev. John E. Moore, Miss Edith Cove, Rev. John Riley. Write Miss Rose Wright, 1073 Middlesex St., Lowell, Mass.

**MINNESOTA**  
Newport, Minn., (Red Rock), June 25-July 5. Workers: Revs. Jno. R. Church, Harry E. Jessup, Bishop B. T. Badley, Iva D. Vennard, Julia Hibbard, Fletcher College Quartette. Write Dr. G. G. Valentyne, 3400 Park Ave., Minneapolis, Minn.  
South Western Minnesota Holiness Association camp meeting, June 6-14, at Egan, S. Dak. Workers: Carl Michaelson, evangelist, James Davis, song leader, Sec. Mrs. Walter H. Anderson, Pipestone, Minn.

**NEW JERSEY**  
Aura, N. J., July 31-August 9. Workers: Rev. David Anderson, Deaconesses Richardson and Hazzard, Rev. O. C. Severs. Write Miss Edith A. Dilks, Clayton, N. J.  
Delanco, N. J., August 28-Sept. 7. Workers: Rev. Gerren Roberts, Rev. J. Byron Crouse, Rev. Frank Stanger, Miss Phyllis Ogden. Write Rev. Edw. S. Sheldon, Collingswood, N. J.

Delanco, N. J., June 23-26. Workers: Rev. Joseph H. Smith, Mrs. J. R. Boughton. Write Rev. Howard F. Shippis, Millville, N. J.  
Delanco, N. J., June 28-July 5. Workers: Rev. F. Lincicome, Rev. Joseph H. Smith, Rev. and Mrs. M. V. Lewis. Write Rev. Howard F. Shippis, Millville, N. J.  
Grovesville, N. J., July 16-28. Workers: Rev. Jesse Whitecotton, Rev. H. Willard Ortlip, Rev. Richardson, Rev. Hazzard, Rev. Marion Whitney, Rev. Malcolm Cronk. Write Rev. F. A. Butterfield, Berlin, N. J.

**NEW YORK**  
Cohoes, N. Y., July 12-26. Workers: Rev. Paul Coleman, Rev. A. J. Shea, Geo. P. Woodward, Henry and Vera Davie. Write Ethel Boal, 1667 Becker St., Schenectady, N. Y.

Freeport, L. I., N. Y., July 29-August 9. Workers: Rev. C. H. Babcock, D. D., Rev. L. S. Hoover, Rev. Malcolm Cronk.  
Brushton, N. Y., June 23-July 5. Workers: Dr. Warren C. McIntire, Rev. James Miller. Write Rev. John Lunden in charge of singing. Write Rev. Clyde R. Sumner, Pres., Mooers, N. Y.

Houghton, N. Y., August 20-30. Workers: Warren C. McIntire, John F. Owen, Carrie M. Hazzard, Lois E. Richardson, C. I. Armstrong and wife, David Anderson, Misses Edith and Elizabeth Dilks, Gertrude Clocksine, Houghton College Quartet and Trumpet Trio, Misses Neeley and Hagen, Prof. Kreckman and others. Write the President, Rev. C. I. Armstrong, Box 96, Chazy, N. Y.

Mooers, N. Y., July 25-August 9. Workers: Rev. C. H. Babcock, Rev. John Owen, Rev. C. P. Hogle, Rev. John Scobie, Mrs. Tillie Albright, Rev. Cecil Thomas. Write Mr. Kenneth F. Fee, Mooers, N. Y.

**OHIO**  
Columbus, Ohio, July 16-26. Workers: Dr. J. B. Chapman, Rev. C. B. Pugett, Rev. Bud Robinson, Prof. Hilman Barnard, Misses Joy and Mary Latham, Rev. Chas. A. Gibson. Write Rev. W. R. Gilley, 2976 Cleveland Ave., Columbus, Ohio.

Coshocton, Ohio, June 11-21. Workers: Dr. John F. Owen, Rev. T. M. Anderson, Rev. J. Byron Crouse and wife, Miss Janie Bradford. Write R. K. Gamertsfelder, Rt. 6, Coshocton, Ohio.

Sebring, Ohio, July 17-26. Workers: Joseph H. Smith, Dr. J. L. Brasher, Rev. Lawrence Reed, Rev. W. H. McLaughlin, Miss Janie Bradford, Mrs. E. J. Leonard, Prof. N. B. Vandall, Mr. Samuel Walter, Glad Tidings Quartet. Write Rev. R. L. Bush, P. O. Box 45, Sebring, Ohio.

Sharon Center, Ohio, June 25-July 5. Workers: Dr. H. C. Morrison, Dr. Joseph Owen, Mr. Raymond Lewis, Miss Anna McGhie, Miss Eva Clausen. Write L. W. Durkee, 1024 Dover Ave., Akron, Ohio.

Portsmouth, Ohio, August 2-16. Workers: C. L. Wireman, Jack Donovan, L. E. Williams, J. H. Moore and Rev. Page. Write Rev. J. H. Adams, Sec., 137 Front St., Portsmouth, Ohio.

Mt. Vernon, Ohio, (Camp Sychar) Aug. 6-16, 1936. Workers: Rev. J. L. Brasher, Rev. Gideon B. Williamson, Rev. Z. T.



Johnson, Rev. W. L. Mullet, Miss Janie Bradford, Miss Eva Clausen, Miss Mary-belle Campbell, Rev. F. A. Shiltz, Rev. H. A. Guiler and wife. Write Rev. E. Shiltz, Sec., Box 132, Republic, Ohio.  
Findlay, Ohio, August 6-16. Workers: Rev. Peter Wiseman, Rev. Jas. Miller, R. A. Shank and wife, Mrs. H. Robt. French. Write Mr. Edgar C. Thomas, Alvada, Ohio.  
Lore City, Ohio, June 26-July 5. Workers: Rev. O. H. Callis, W. C. Kinsey and wife. Write C. L. Davey, Box 55, Lore City, Ohio.  
Sebring, Ohio, July 17-26. Workers: Rev. Joseph H. Smith, Dr. J. L. Brasher, Rev. Lawrence Reed, Rev. W. H. McLaughlin, Miss Janie Bradford, Mrs. E. L. Leonard, Prof. N. B. Vandall, Samuel Walter, The Glad Tidings Quartet. Write Rev. R. L. Bush, Box 45, Sebring, Ohio.  
Spencerville, Ohio, June 11-21. Workers: Rev. Warren C. McIntire, The Crane-Caselman Party.  
Spencerville, Ohio, August 20-30. Workers: Rev. Howard Sweeten, Mr. and Mrs. Carl Parlee. Write O. T. Redick, Spencerville, Ohio.

#### OREGON

Portland, Oregon, June 25-July 5. Workers: Rev. Rufus Reisdorf, Rev. Paul Helsel, Prof. Willard R. Hallman, Miss Bethel Mayes, Mrs. Philip S. Clapp, Miss Ethyl Young. Write Rev. Calvin R. Choate, 5728 S. E., 91st Ave., Portland, Ore.  
Willamette, Oregon, July 2-13. Workers: Rev. C. W. Burbank, Rev. W. H. Tullis. Write Rev. J. E. Lindley, Lacombe, Oregon.

#### PENNSYLVANIA

Bentleyville, Pa., July 9-19. Workers: Rev. J. L. Brasher, D. D., Rev. John Thomas, Prof. N. B. Vandall, Samuel Walters, Janie Bradford, Mrs. J. W. McIntyre. Write Rev. L. E. Headley, Brownsville, Pa., or Mr. C. W. Myers, Finleyville, Pa.  
Hughesville, Pa., July 9-19. Workers: Rev. D. Willia Caffray, Dr. C. W. Butler, Miss Eva Clausen, Miss Alma L. Budman, Mr. Earl Smith.

#### RHODE ISLAND

Portsmouth, R. I., July 31-August 9. Workers: Rev. E. C. Martin, Rev. Paul W. Thomas, Rev. Lee C. Fisher. Write Mr. A. B. Starbuck, 446 Wythe St., Portsmouth, R. I.

#### SOUTH DAKOTA

Wilmot, So. Dak., June 3-14. Workers: Rev. Frank E. Arthur, Miss Clara Christensen. Write James Cameron, Sec., Wilmot, So. Dak.

#### VERMONT

Ithiel Falls, Johnson, Vt., August 9-23. Workers: Rev. W. R. Cox, Rev. Dunlop, E. N. C. Quartet in charge of music. Rev. John Poole, Radio and Young People's work. Rev. C. R. Sumner, platform manager. Write Rev. John W. Poole, Sec., Brunswick Ave., Gardiner, Maine.

#### WASHINGTON

Orchards, Wash., August 6-16. Workers: Rev. J. G. Bringdale, Professor W. R. Hallman. Address Mrs. Lucy F. White, 708 W. 27th St., Vancouver, Washington.  
Ferndale, Wash., July 16-26. Workers: Rev. Anna McGhie, Rev. J. G. Bringdale, Miss Marie Danielson, Miss Gertrude Egbert, Miss Josephine Fish. Write A. O. Quall, South Beilingham, Wash.

### RETROSPECTIVE AND PROSPECTIVE.

As I stand where my last and next birthdays meet I pause a moment with my face to the past as the deeds and experiences of my seventieth year of life pass in rapid review before my mind. On my 70th birthday I was busy teaching an Adult School in the employee of the Federal Government. On that day I walked nearly eight miles, ate nearly a whole chicken for dinner beginning with the gizzard and ending with the back, and when I had finished the night session and made out my daily report I found I had worked nearly seventeen hours. I learned that hard work, eating chicken and long hours do not hurt a man's salvation. Closing this work in May I filled four appointments during the remainder of the month, three of which had been made eight years. I feel safe in saying that 5000 people attended these services. In the month of June I preached in the churches of four different denominations.

On the 11th of July I entered upon a four months' evangelistic campaign during which I preached from Florida to California, beginning with the Corner Creek Church on the Hacoda charge in Geneva county, Ala. This church was 100 years old that day. A preacher by the name of Garrett organized it the second Sunday in July, 1835. Bishop Brown, the resident Bishop of the Chattanooga Area, was announced to preach the centennial sermon, but not being present

the District Superintendent drafted me to preach the sermon which I did the best I could in the fear of God and the love of Jesus. One very interesting incident in the service was the Bible that the Rev. Garrett had used for a long time in his ministry was handed to me with the request that I use it for the reading of the Scriptures and the text of the day, which I gladly did.

The text was: "For he was a good man and full of the Holy Ghost and of faith and much people was added to the Lord." Acts 11:24. People from seven states were present at this service reaching from Florida to Michigan, and from Georgia to Texas. From this date to August 24, I was engaged in revivals in Alabama, when I paused to pack my grips and check out for Madera, Calif. I arrived there September 11, and remained thirty days. We took a day off to visit the Yosemite National Park. There is much natural scenery in this Reservation to interest, to attract and instruct the mind. The towering peaks of solid granite rising from 3000 to 4000 feet above the floor of the valley, the water falls dashing, leaping 2565 feet from the crest of the Yosemite Fall to the Valley floor, about seventeen times the height of the Niagara Falls, animals and birds and the Big Trees. If God has ever created anything belonging to the vegetable kingdom greater and more wonderful than the Big Trees of California, I have never seen or read of it. As we came near the forest of Big Trees we beheld the Stars and Stripes beautifully waving high in the heavens. The pole from which it floated is five feet in diameter at the base, one foot at the top, and 200 feet high. As we gazed upon our nation's flag swelling tides of Americanism dashed through my soul big, it seems, as Gulf streams. Our soul was enraptured as we drove into the forest of Big Trees. Soon we paused at the fallen tree the Government had christened the "Monarch of the Forest." This tree measured 283 feet high and 28 feet in diameter. It had fallen in 1927. You know when a tree falls we call it a log. I climbed upon this log and prayed, and then preached a few minutes to a small group of people gathered on the ground. My theme was, "God's power to make human hearts holy," stating the same power enlisted by the eternal Godhead to create worlds, is the same the Holy Ghost uses too regenerate and make holy human hearts. From here we soon reached the famous Tunnel Tree. The road was cut through this tree in 1881. We drove our car into the heart of this tree which is 231 feet tall and 27½ feet in diameter, paused a little while and drove on through the tree, finally reaching Glacier Point, with its magnificent, soul-stirring scenery looking off its peak straight down 3254 feet.

From California we went to Halfway, Oregon, where for eighteen days I held two to three services a day. A number of souls claimed to be blessed. Leaving the great Northwest and crossing the Rockies, I reached Birmingham, Ala., in time for the 69th session of our annual conference since which, I have held two meetings of over three weeks and taught two Bible Schools. During the last half of my seventieth year I held eight revivals, taught four Bible Schools, traveled about 8,000 miles, was in sixteen states, saw many souls blessed in our meetings, gained about sev-

en pounds in weight and love everybody. Thus ended the toil and triumphs of my seventieth year.

With my face to the future, my faith in God and my feet on the ground, I step forth with the tread of conquest and the love of God in my heart to meet unflinchingly the toils and trials, the duties and destinies of my 71st year. I have entered its first day through the portals of its early light. It pleased God for my seventy-first birthday to dawn bright and beautiful. I celebrated the day by preaching three times. I had prayed earnestly that I be permitted to thus serve and live the day. It was glorious in love and liberty.

My motto is Looking Unto Jesus! My only real business on earth is preaching the fulness of the blessing of the gospel of Christ. Armed with the love of God and the sword of the Spirit I am not afraid of the Devil, his imps and institutions, and as I stand at the threshold of my new birth year my soul declares war on the old Dragon and all his works and am ready for front line service on any battle field to which I may be called. If any pastor, camp, church or community needs our services write me.

J. H. Lott, Trade, Ala.

### INVITING THE PREACHER.

When the brook Cherith dried up, there was a widow who made a hoe-cake for Elijah and gave him a drink of water out of a gourd.

The other night, after church was over, somewhere in hospitable Kentucky, five miles from home, the preacher was walking along with different groups, who turned out or turned in, here and there, till there were only three in the last group, the Doctor, his wife and the preacher. When they came to their gate, "Good night, Brother Preacher," they said and 10,560 paces lay between him and home.

Leaving the Star of Hope behind, he stepped them one at a time. It was too muddy for a car, so he walked.

I wonder if Matt. 13:57 doesn't mean that the preacher gets few invitations to dinner in his own home town? When selfishness dries up the brooks of generosity, or common politeness even, it's time for a "reign" of righteousness.

Alexander Royster was sent to the Tolu circuit in the fall of 1914. One of his churches was fifteen miles distant, which in horse and buggy days, meant a long, hard drive, if the road was muddy, and it was. They had preaching Saturday night and a kindly brother invited the pastor to go home with him and "take a night."

Alex accepted, but in meeting others and getting acquainted and shaking hands, when it came time to go, the Man of Macedonia, who had come over to help the preacher, was missing.

"What did he do?"

He unhitched his horse from the buggy and tied him to a swinging limb, but the gentle whinny got him no corn. He and the preacher both could have enjoyed "corn on the cob" for a light lunch before retiring.

By cool "Siloam's" shady rill, he washed his face the next morning and watered his horse and hitched him back to the buggy and had lots of time to think about his sermon for the day. I wonder if he preached about Elijah?

A little bird whispered it to some-

one how the preacher had slept at the church, when sleeping in church is only allowed at the eleven o'clock hour.

Since that day (night) every church on the Tolu charge has showed unusual hospitality and Hurricane Camp, which is one but not the one, leads all the rest.

M. H. Newton.

### I UNDERSTAND.

Hast thou been hungry, child of mine?

I, too, have needed bread.

For forty days, I tasted naught

'Till by the angels fed.

Hast thou been thirsty? On the cross

I suffered thirst for thee.

I've promised to supply thy need,

My child, come unto me.

Perhaps thy way is weary oft,

Thy feet grow tired and lame;

I wearied when I reached the well,

I suffered just the same.

And when I bore the heavy cross,

I fainted 'neath the load

And so I've promised rest to all

Who walk the weary road.

Doth Satan sometimes buffet thee

And tempt thy soul to sin?

Do faith and hope and love grow weak,

Are doubts and fears within?

Remember, I was tempted thrice

By this same foe of thine

But he could not resist the Word

Nor conquer power divine.

When thou art sad and tears fall fast

My heart goes out to thee,

For I wept o'er Jerusalem

The place so dear to me.

And when I came to Lazarus' tomb

I wept—my heart was sore,

I'll comfort thee when thou dost weep

'Till sorrows all are o'er.

Art thou discouraged in thy work?

Doth ministry seem in vain?

I ministered midst unbelief

Midst those with greed of gain.

They would not hearken to my voice

But scoffed with one accord;

Your labor never is in vain

If done unto the Lord.

Have courage, then, my faithful one,

I suffered all the way,

Thy sensitive and loving heart

I understand today.

What'er thy grief, what'er thy care

Just bring it unto me,

Yea, in thy day of trouble call,

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